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Nonconformist.

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THE GUILDHALL SPEECH.

THE speech of Saturday evening differed from many recent utterances of the Premier in the comparative quietness of its tone. It neither insulted the Russians nor defied the world in arms. Yet the audacity characteristic of the man was by no means wanting; only it was shown on this occasion by a proud reticence and self-contained confidence, rather than by rhetorical braggadocio. Rarely has the voice of an oracle been expected with more eagerness. Roumelia and Bulgaria are rife with the elements of a new and more terrible war. Greece refuses to be quieted except by concessions such as nothing but necessity will apparently extort from Turkey. Cyprus has lost its charms on nearer acquaintance, and even the most sanguine supporters of the Government have recently been at a loss to justify the exposure of our troops to pestilence on the remote chance of strategical advantages declared by military men to be impossible and absurd. The Ministry itself is believed to shrink from the consequences of the policy recently pursued towards Afghanistan. And thus all the political world was, on Saturday morning, wondering what even the cleverest of special pleaders could have to say for himself in such circumstances. But, ever fruitful in surprises, Lord Beaconsfield, instead of gratifying his opponents by any laboured justification, blandly assumed an air of innocent amazement at prevalent misconception, and soothed the excited nerves of the public with the patronising assurance that they should not believe their own eyes and ears, but only "the voice of sense and truth" evoked by the festivities of Lord Mayor's Day. We do not think he over-calculated his powers. There is no disputing that over a large portion of the public, especially in London, his lordship exerts a sort of mesmeric influence, such as is wielded by some "biological" lecturers over the weaker portion of their audience. Under the spells of the latter an umbrella becomes a gun, the platform a moor, and an ink-bottle a brandy-flask. Under the magic of the former the break up of Turkey becomes its "concentration"; the subjection of the Sultan to tutors and governors, his "independence"; Cyprus is made to appear the most obvious defence of Erzeroum; and the determined opposition of North and South Bulgarians to their severance one from another is rebellion against our "ancient ally," and the scathing criticism of foremost Liberal statesmen recognised as nothing but the "harebrained chatter of irresponsible frivolity." It cannot be pretended that the audience was enlightened by any revelation of fact or any obvious correction of errors. There was nothing but Lord

Beaconsfield's assertion that things were all right, and the impression undoubtedly made was due altogether to the ascendancy of his personal influence. The only attempt at argument was a reminder that the time for executing the Berlin Treaty has yet some six months to run. And this would have had its due force were it not for the obvious fact that every day brings fresh illustration of the impotence of that Treaty to satisfy the legitimate desires of the races chiefly concerned. "The government of the world," said the orator, "is carried on by sovereigns and statesmen." The grandiose air suggested by these words is very characteristic; and so also is the forgetfulness that sovereigns and statesmen are, after all, but the foam that crests the billows, and as little able to affect the equilibrium of the rolling masses beneath them.

Perhaps the most amazing part of the speech was the treatment of the Afghan question. The prevalent notion was that the whole difficulty had arisen from the discourteous rejection of a mission intended to effect a friendly alliance with the Ameer. But Lord Beaconsfield had little or nothing to say about the impossibility of passing over a supposed insult. His language implied a determination, cherished for some time past, to improve our north-western frontier by taking in some of the Ameer's land. Surely the latter could hardly desire a better justification before the world than that which the Premier has now afforded him. But even more extraordinary was the excuse suggested for this national transgression of the tenth commandment. Even Machiavellian statesmen usually suppose that there must be some obvious interest to be served before the possible inconveniences of a wrong course are risked. But Lord Beaconsfield began his speech with a frank assurance that in the case of India nothing of the kind existed. He spoke contemptuously of his over-zealous tools who have been preaching alarms of Russian invasion. "Her Majesty's Government," he said, "are by no means apprehensive of any invasion of India by our north-western frontier. The base of operations of any possible foe is so remote, the communications are so difficult, the aspect of the country is so forbidding, that we do not believe under these circumstances any invasion of our north-western frontier is practicable." Why then, in the name of justice and common sense, should we awake that sum of all miseries—war, to "rectify" a frontier threatened by no one? Let the reason be well pondered. Our frontier is "a haphazard, and not a scientific one!" Surely here is a reason for stealing such as the world never heard before. We have heard of war for a lady's smile, and of kingdoms devastated for an ill-timed joke. But these things were done in an age of savage passions when cause and effect were only too congruous. But to shoot people through the head, and burn their houses, and waste their lands because our frontier line is "not scientific," is a subtle combination of incongruities possible only, let us hope, in an exceptional crisis, when the dawn of a better civilisation and the fading moon of a romantic but effete barbarism meet for a moment in the same sky. And, indeed, Lord Beaconsfield himself, to do him justice, seems to have felt the weakness of the case as he had put it, and therefore he proceeded to amend it by contradicting his previous assertion. After telling his hearers that an invasion was "not practicable," he hastened to assure them that it was not "impracticable." And, with the same imperturbable calmness that coolly uttered

these mutually destructive opinions, this man, who is "on the side of the angels," will let all the devils of war loose because our frontier is "not scientific."

THE CHURCH ASSOCIATION AND THE RITUALISTS.

THE conflict that has for so many years been waged between the Church Association and the English Church Union, when not carried on in the law courts, is prosecuted at least half-yearly from the platform. Not long ago it was the turn of the Ritualists; last week the Evangelicals had their innings. It is remarkable that both parties profess to be well satisfied with their position. The Evangelicals rejoice in what they regard as their substantial gains in the Supreme Court; the Ritualists contend that they have completely paralysed the machinery of ecclesiastical law. The one loudly proclaims that in half a century Protestantism will be an anachronism, and all professing Christianity will be Catholic; the other from time to time prophesies that sacerdotalism, if not suppressed, will destroy the National Church. Both wonderfully agree to belabour the bishops—on the one hand for timidity, on the other for Erastianism; and, to make matters square, more than one member of the Episcopal Bench has expressed a sentiment similar to that uttered last week by the Bishop of St. Albans, that there will be no peace in the Church so long as the English Church Union and the Church Association are in existence.

That the leaders of the Church Association are not downcast may be inferred from the report of their half-yearly conference, held at Derby last week. They claim to have won great victories "for the cause of Protestantism." As their chairman, Mr. T. B. Andrews, said, they have through the Privy Council established fifty-nine points in their favour—we should hardly have thought there were so many—"all authorised, declared law, which there would be no difficulty in applying"—only they are not applied, because the bishops decline to act, or act feebly. Strong pressure might induce them to take a course which would be "prompt and unmistakeable," in which case "difficulties would disappear like morning mist." At present, however, Mr. Andrews admits that the Ritualists have got the better of them, and that the Evangelicals have to contend with a party fighting for life, and which has a "wonderful vitality and power." He was also obliged to allow that the ominous difference between the Court of Arches and the Court of Queen's Bench in matters of procedure had made the Public Worship Act null and void, and that Ritualism was being developed without Episcopal interference, and without the chance of putting the law in action. This is so far discouraging, but Mr. Andrews is quite a Mark Tapley, and maintains that "calmness, courage, and determination" will eventually triumph. Last session they wanted someone to move the House of Commons to amend the defective Act, but "the critical state of foreign affairs prevented anything being done." They would try again next year, but Mr. Andrews wisely recommended his friends "not to be over sanguine." They might fail as they did last session. Still they are determined to get the required amendment, and the question must be brought up at the general election, and "be propounded to every candidate irrespective of politics."

It would thus appear that when the Church Association is betrayed by the bishops, unaided by the law—albeit the courts have

settled fifty-nine points in its favour—and derided by the Ritualists, it must be in a sorry plight. The several speakers at the conference referred to, although they did not take that view, were unable to suggest any more feasible solution of the problem than that propounded by the chairman. Canon Ryle was once more to the front. Heread an elaborate and vigorous paper on "The Distinctive Principles of the Church of England," in which he proved to the satisfaction of his hearers that the fundamental basis of the Church was the Thirty-nine Articles; that the Church entirely rejects "any sacerdotal or sacrificial character in the Christian ministry"; and that its doctrines are evangelical. In speaking of these "distinctive principles he did not for a moment mean," he said, "its distinctive Episcopal government, or its distinctive Liturgical mode of worship," and much as he valued bishops and a Prayer-book, he could not forget that a Church might possess them, and yet be in a most corrupt and useless condition." For these distinctive principles they must turn to the Thirty-nine Articles. To any one who said, "Give me the Church's Prayer-book, and do not talk to me about the Articles," he would reply that the Book of Common Prayer was never intended to be the Church's standard of doctrine in the same way as the Articles. Where they conflict—but on this point the redoubtable Canon was conveniently silent; and the subsequent conclusions which he deduced from the Thirty Nine Articles are unfortunately just those which the vast majority of the clergy entirely repudiate. Canon Ryle only said what he has said before with equal emphasis, as to the danger to true religion of the sacerdotal theory, and the undoubted strength of his convictions makes onlookers marvel more and more that he, and those who share his views, fail to see their great inconsistency in remaining in the same Church with those whom they so bitterly denounce. The valiant Evangelical leader may be right or wrong, but it is an undoubted fact that he is in Church fellowship with men whose hope and aim is to extinguish Protestantism in the Anglican Church.

The Church Association is doing its best, according to its lights, to uphold the Protestantism of the Church of England. Not only has it failed all round, but meanwhile sacerdotalism is increasing in its pretensions and the number and influence of its adherents. Having been repudiated by the bishops, and checkmated in the law courts, the Association now hankers after a still more hopeless remedy—the action of a secular Parliament, composed of men of all religions or none, but entirely adverse as a whole to such legislation. Yet the Evangelicals continue complacently to hold their half-yearly conferences, and to a large extent join hands, for one week in the year, with antagonists whom they denounce for the remaining fifty-one weeks. Are they entirely blind to the signs of the times, and to the moral injury their action inflicts on the common Christianity? It was not long since the *Times* warned parties in the Church of the consequences of their tactics. The remarks, which were drawn forth by the conflicts of the Church Congress, are worth quoting again:—"So long as three parties—nay, for the matter of that, a dozen or more—are contending which are the true representatives of the Church of England, outsiders, while enjoying the strife, may be disposed to wait till the question is settled, the rightful heir installed in his whole patrimony, and the pretenders ejected. But what if the Church of England should entirely acquiesce in the spectacle of a war within her gates, and adopt the pleasant view that one of the belligerents—factionists rather—satisfied the Nonconformist element, another the Romish, and a third the sceptical, and so kept out the more honest representatives of these views? This certainly would reduce the Church of England to a coalition of impostors keeping out honest men, and Dissenters, Romanists, and unbelievers would demand, not admission, but the suppression of an hypocrisy which had no longer either faith or works or common honesty to stand upon."

LORD CARNARVON ON IMPERIALISM.

THE address delivered by the Earl of Carnarvon at the opening of the Edinburgh Philosophical Institution, on the subject of Imperial administration, was a noble utterance, which deserves more than the mere applause of admiration. It lifted the question of the relation between England and her dependencies far beyond the range of party politics. It brought the lessons of history, the principles of morality, the inspirations of religion, to bear upon the subject, and filled the hearers with the sense of a larger life, not in the glories, but rather in the responsibilities of empire. The experience of Lord Carnarvon has peculiarly fitted him to deal with such a subject; for not only was he twice Colonial Secretary, but during his term of office some most vital and complicated colonial questions arose; and if it was not given him finally to settle them, at least the spirit in which he dealt with them showed him to be fully alive to the fact that the phrase "British Empire" involves the existence of issues for which no precedents are to be found in history. Hence we are not surprised to find such a man putting aside contemptuously the vain-glorious views of our imperial grandeur so popular in music-hall politics, and concentrating all attention on the more solemn aspects of so widely scattered yet mutually inter-dependent a dominion. After explaining the reform that has taken place in the Colonial Office, coincidently with the development of self-government both at home and in the colonies properly so called, as distinguished from dependencies, Lord Carnarvon proceeded to point out the great complexity of the problem presented by the extremely various character of our foreign possessions. The conclusions he drew from this survey were summed up in two propositions: "First, that in every different country, and with every different race, the problem of administration is entirely different; and secondly, that as regards all the native races the obligation is laid upon us, which we have accepted, of giving them protection, and of gradually raising them in the scale of humanity." In regard to the mode in which government should be carried on, he held that in colonies still inhabited mainly by native races it is impossible to establish self-government, "because this would be to vest the whole power in a small white minority, and would lead to great abuses." The object of the Colonial Office should be in such cases "to reconcile the interests of the natives with those of the white minority," and so, if possible, to give the former a higher civilisation.

Such observations as these naturally suggest the case of India. And on this subject Lord Carnarvon's words, while innocent of party politics, were frank and salutary. "We have undertaken," he said, "to provide for the protection and maintenance of an incalculably large portion of the human race." This is a very plain way of putting it; and with the recollection of periodical famines in our mind, we can hardly say that it is exaggerated. We only wish that perfervid orators, when enlarging on the "brightest jewel of the Imperial Crown," would bear this rather uncomfortable truth in mind. And how do we succeed with our gigantic task? "Of this great mass of human beings a very large proportion are in a poverty-stricken condition. The taxation has, according to some of the highest Indian authorities, reached its limits. It is certainly very inelastic, and it rests upon comparatively few articles. The expenses, on the other hand, have largely increased, and are increasing, and there are some who contend that the condition of the people themselves, even after all we have done and striven to do, is yet worse than it was a generation ago." What is the remedy? The circumstances of the meeting did not permit the speaker to treat questions obviously involving party issues. But he suggested a remedy deeper than any party issues whatever, and likely to elevate all policies of every school, when he urged a nobler estimate of our boasted Imperialism.

He held that there was a true and false imperialism. True Imperialism is not Caesarism,

nor despotism of any kind. Nor again does it consist "in mere bulk of territory and multiplication of subject races." Very forcible were Lord Carnarvon's strictures on the Jingo contrast of "a great and a little England." "We do not measure nations by their size or by their numbers, any more than we measure men by their inches. If we did, China would be the model of our admiration; and the hosts of Xerxes, not the handful of Athenian citizens, would be the people we should reverence in the past history of the world. No! What we look for is not the bulk of territory, but the class of men that are bred up and produced, and the qualities which those men have." The really imperial qualities Lord Carnarvon held to be, steadfastness of purpose, simplicity of character, truth, and the preference of that which is solid and substantial for that which is merely glittering and deceptive. There seems to us to be something lacking here; for such qualities are certainly possessed in several Swiss cantons, by no means of Imperial reputation. But if Lord Carnarvon did not quite satisfactorily define the qualities out of which true Imperialism springs, at least he admirably described its scope. It is "to recognise that there are duties we owe beyond the limit of these four seas; and secondly, to breathe into the whole of that mighty mass a common spirit of unity, to find for it that which would be the nearest approach to the patriotism that you look for in an individual." In a word, Imperialism must in these times receive a moral interpretation. It should mean not so much extensive dominion, but rather the wide and powerful service of one race to the cause of all humanity. With such views it might naturally be expected that Lord Carnarvon would deprecate the sort of Imperialism that is identified with great standing armies. He drew an impressive picture of Europe, like a sullen sea, gloomy with latent storm with thunder-clouds piled all round the horizon, and added, "I cannot resist a feeling of deep apprehension for the future, and my earnest hope is that this country at least will not be tempted by anything short of the most paramount duty to join in this mad race of waste and of human bloodshed." Alas! we are joining in it already. We have wasted all the surplus of a prosperous time, and are risking the burdens of war for a people rapidly sinking into misery. What true patriot can read words like those we have quoted without wishing that a mind so statesmanlike and earnest were once amongst the counsellors of the Throne?

ERASTIANISM.

No. III.

WE have seen the emptiness of the boasts in which the defenders of the State Church are so fond of indulging, that their system does what all voluntary systems fail to do—makes a provision for the religious necessities of the whole country, so that every man may know that he has a clergyman of his own to whom he can go without any sense of obligation. There must be a very sturdy feeling of independence indeed, if a man who is in any spiritual trouble and desires words of help and comfort, is hindered from going to a minister of the Gospel by the idea that he has no right to his services, and that if he accept them he is receiving a favour. Happily, the ministers of our several Churches have earned a very different character from that which the existence of any sentiment like this would imply. The only difficulty that would be at all likely to arise in the case of an application being made to any of them by a stranger, would be that which the parochial system creates. A clergyman may hesitate; many have been taught by previous experience that he must, however reluctantly, refuse to visit the inhabitants of another parish, even though that parish may only be separated from his own by the breadth of a street, and the lines of division be unknown except to those whose minds are instructed in these ecclesiastical boundaries. We have ourselves been acquainted with cases of this kind, and the evidence given before the Commons Committee on Mr. Salt's Public Worship Facilities Bill proves that there

are not a few cases in which the parochial system hinders instead of facilitating this pastoral work. Two adjoining parishes may be occupied by clergymen of different schools or by men of the same school who, for some reason or other, are not on fraternal terms, or one of them may be held by a clerical martinet who insists on the rigid maintenance of parochial discipline. The congregations are indiscriminately drawn from both parishes; but if an attendant on A's ministry who happens to be one of B's parishioners desires to have the pastoral service of A in a time of sickness, he is debarred the privilege by the interposition of B, who will not allow his parish to be invaded. If a clergyman neglect his duty, it is not clear that the parishioners have any remedy; but if he transgress the strict line which the State has laid down, even so much as to visit a worshipper at his own church, or to attend a meeting for some work of general utility—say such as that which the Rev. John Hall was reported (though incorrectly) to have attended at a Primitive Methodist Chapel just beyond the bounds of his parish, for the formation of a Working Men's Institute—he is liable to censure, and may probably come in for a reproof like that which the Bishop of Rochester administered in the case referred to. The inconveniences of this parochial method are, therefore, obvious enough, and would have made it intolerable, but for a laxity of administration which means its practical abolition in a large number of cases. But where it works smoothly there are numbers of districts in which the poor man who is so afraid of incurring obligation that he is reluctant to accept the sympathy and kindness of a Christian minister, to whose services he can set up no valid claim, must deny himself the satisfaction of feeling that there is a parish doctor provided out of the rates, so there is a parish clergyman paid out of the taxes, or supported out of some property set apart by the nation for that purpose. There is a clergyman on whom the State has set its seal, whose sphere of labour the State has marked out, who is the local representative of the great organisation which the State has resolved to regard as the National Church, who is one of the national clergy, and who is recognised as the one religious teacher of the parish. But in the cases to which we refer the State has not provided, and the man whose independent sentiments were dwelt upon with such unction by Mr. Forster at Bradford, has still to be indebted for voluntary offerings, prompted by the true zeal of Christian men. If Mr. Forster feels the force of his own representations, he ought to be prepared to go much further, and insist that the State shall really perform the functions it has undertaken. At present it does not provide, in fact has long since given up, professing to provide for the new wants of the nation. What it does is to set up a favoured sect and to endow it with national property on the tacit condition that it will supplement deficiencies as they arise.

The difference between the theory and the practice may seem at first to be comparatively unimportant, but the more closely it is examined the more vital it will be seen to be. It does, in fact, create one of the most difficult problems with which any one who proposes to deal with Church property has to deal. As a matter of fact and of hard law it cannot be doubted that all the buildings and endowments which the liberality of Churchmen has provided for the use of the Establishment have, in virtue of such appropriation, become the property of the nation. When Mr. Hughes talks about Mr. Rogers "explaining in what sense he would deny the name of the national clergy to all those who are not supported by tithes (to which we presume he refers when he speaks of 'public taxation')," he talks mere nonsense. The last thing any intelligent Liberatorist would do is to make any distinction such as that suggested. As has already been sufficiently shown, Mr. Hughes has missed the point made by Mr. Rogers, who never threw out the slightest hint that the men whom Christian willingness had dedicated to the service of the National Church were not to

be reckoned as part of the national clergy. The contention of the Liberation Society certainly is that, as soon as these gifts have been appropriated to the purposes of a State institution, they become the property of the State. We have no desire to make the distinction suggested, nor, if we had the desire, do we see how it would be practicable. The objection comes from another quarter, and takes an entirely different form. Those who built the churches and endow the livings are not only content that they should be an integral part of the great national institution, but are anxious that they should be thus regarded. But they are unwilling to accept the consequences. They mean to secure for their work the prestige and authority of the State; at the same time they have no idea of renouncing their own right in it. They, for the most part, believe that they have given it to a Church, whereas they have handed it over to the nation, to be set apart for religious purposes no doubt, but the nation has to decide how those purposes are to be best accomplished. At present the State insists on the conditions laid down in the Act of Uniformity, but the same power which prescribed those terms could alter them at its pleasure, and the property must follow the action of the law. The Prayer-book might be cast aside for the missal; masses now declared to be blasphemous might be appointed to be sung in all the churches; and the national clergy might again become part of the great organisation of Latin Christendom, with the Pope of Rome as their head. Of course the property now set apart for the promulgation of the Three Creeds and Thirty-nine Articles would, in the event of such a revolution, be employed on behalf of the decrees of the Vatican Council and for the service of the Roman Curia. Numbers of the donors would protest against this as a perversion of trust, but their objections would not rest on any sound foundation. They have given their money to the National Church, and the nation must, in the future as in the past, determine what the character of that Church shall be. Certainly, the last people who could offer any consistent opposition would be the Erastians. "The State, or nation, holds certain material properties of different kinds in trust for spiritual uses, and lays down certain rules and conditions under which these properties are to be held and enjoyed by those who will voluntarily conform to the rules and accept the conditions. *Those who will not, themselves make the inequality of which they will complain.*" This is the pleasant reasoning of Mr. Thomas Hughes, who prides himself on being a Liberal—indeed, one of the Simon Pures of Liberalism. A State has a rich estate which it is to set apart for spiritual purposes. The majority decide on laying down certain conditions which they can accept, but they may exclude a minority, which (in the case of the Anglican Church) were so framed as to produce this exclusion, and Mr. Hughes tells us that it is the minority who cause the inequality! Such is the superfine Liberalism of his school. We do not consider that he deprecates the creation of associations which shall be fairly representative of Liberal opinions, for it is perfectly sure that this new version of them would find no favour in any such bodies. It is Erastianism, however; and it would hold equally good if the policy of the Reformation were to be reversed, and the Romish Church established in the country. Perhaps in that case Mr. Hughes might get some new light as to the actual position of the minority.

But while Erastians would be precluded from objecting to such a change by their previous recognition of the right of the Legislature by which it is made, sincere Protestants who meant to oppose all that the State has resolved to support, and gave their time and money with that view, would look upon the whole matter in a very different light. Their notion is that there are private endowments devoted to the propagation of a specific creed and the maintenance of a Church with a polity and ritual which is clearly laid down. They believe that their Church has an established constitution of her own, independent of Parliamentary

action altogether, and that what they are doing is to increase the property of that Church. Strange to say, Mr. Thomas Hughes himself has not wholly escaped the influence of that misconception. "Our supposed disestablishing Parliament might, no doubt, cut the Gordian knot by sweeping away all religious endowments of every kind, and applying them to secular purposes; but these, as a great part of Church endowments, though national, are earmarked as precisely as Nonconformist endowments, then last would have to go too if there is to be absolute equality." It is interesting to see the sublime unconsciousness of Mr. Hughes to the fact, that in endeavouring to make a point against Nonconformists he has surrendered the key of his own position, as an Erastian by setting up what is virtually a theory of private endowments. His case rests on the assumption that Church property belongs to the nation, and yet he talks of a large part of it being "earmarked;" so that, if it be meddled with, justice and equality demand that Nonconformist endowments be also converted for secular purposes. We are curious to know what the "earmarking" is. Any that we are acquainted with is the work of Roman Catholic donors, and identifies the property as belonging to their own Church. If there is any "earmarking" on what has been given to the Establishment in recent times, the world is ignorant of it. What is believed is, that whether Evangelicals or High-Churchmen have built churches they have in proper legal form secured them to the National Church; and as Mr. Hughes told the Croydon Congress, very much to its annoyance, the nation has fashioned and rules that church, and can make it precisely what it shall please. The confusion could not occur if the State was itself only doing the work which the Erastian theory assigns to it. But it leaves it now to the zeal of its own members, and they cannot be persuaded that when they have given their property it has passed out of the control not only of themselves but of their Church into that of the nation. The Erastian is perfectly right in maintaining that in a National Church the State must be supreme, but we confess to some sympathy with the men who find the money, and are then told that their one duty is to submit. Especially does it seem hard upon sacerdotalists who are among the most diligent of workers and liberal of givers, and we are told that the one thing necessary to the salvation of the Establishment is to purge it of sacerdotalism.

THE AMERICAN ELECTIONS.

THE recent American Congressional elections have naturally excited considerable attention in this country; because on the other side of the Atlantic, no less than amongst ourselves, public opinion is in rather a shifty and unsettled state, and also because there are side currents at work calculated to disturb the plans and to baffle the expectations of party politicians on both sides. For several years past there had been indications of a rapid decline in the numerical strength of the Republican party; and indeed the Democrats may have been excused if they had looked forward to the election two years hence of a President of their own choice as a foregone conclusion. The autumnal elections, however, show conclusively that the Democratic party have sustained a shock, and that the victory which they lately achieved in Maine has not been the prelude to similar successes in other quarters. It appears that the new Congress which will meet after March 4 will be constituted as follows:—In the Senate, 41 Democrats, 34 Republicans, and one Independent; in the House of Representatives, 149 Democrats, 129 Republicans, and 10 Greenbacks. There are five vacancies yet to be filled—four in California and one in New York—but it is not likely that these elections will disturb the balance of parties as set forth in the above figures. No doubt Mr. Evarts's correspondence with Lord Salisbury on the American fishery claims has contributed to this result. As a rule American blood is so little stirred by questions

of foreign policy, that, when the Government has a chance of indulging in a little tall talk at the expense of John Bull, it is sure to be applauded. Such a chance has been offered to Mr. Evarts by the dispute in Newfoundland. At any time it is certain that advantage would be taken of it, but on the eve of an election the temptation to have a fling at the British Lion must have been simply irresistible.

We confess that we are glad that the Republican party is gradually recovering from the discredit which fell upon it during General Grant's administration, and also in consequence of the very doubtful validity of President Hayes's election. It is the party which abolished slavery, which enfranchised the coloured race, and which embraces within its pale the best elements in the American nation. Probably no section of the Republic is imbued with cordial feelings of friendship towards England. Rhetorical flourishes such as we sometimes hear are of little value compared with the eagerness with which a paltry fishing squabble is made the text of angry and excited leading articles; and there is, in fact, something almost ridiculous in this storm in a teapot taking place at a moment when the Old World is convulsed with controversies as momentous as any that have ever agitated the human race. Still, there is no doubt that the friends of peace are to be found mainly in the Republican ranks and that if Jingoism sought for itself a Trans-Atlantic habitation it would find one after its own heart in Tammany Hall, the headquarters of negrophobia and "bunkum." The most satisfactory feature of the elections is the bold and uncompromising manner in which the Republican leaders, after dangerously dallying with economic heresies, denounced the inflationist cry and repudiated all sympathy with the Greenback Labour party. They appealed to the true conservative feeling of the country, and the response was all that could be desired. A demagogue lately addressing a street meeting in New York, said:—"We're going to have a party that's built from the bottom up, and not from the top down. And I prophesy that in 1880 there won't be no Republican and Democratic parties, only a Working Men's Greenback Labour party and an Anti-Greenback Labour party, and the Greenback Labour party before God is going to win." This is a sample of the manner in which the suffering working classes in the United States are now being imposed upon by peripatetic spouters, who pretend that national prosperity is to be secured by quack remedies of the most approved "patent medicine" type. It is a matter of sincere congratulation that the Greenback party have not been able to influence to any large extent the votes of American working men; but, nevertheless, the fact that their fallacies have taken any root at all is a reason why their natural leaders should teach, or themselves learn, the elementary facts of political economy.

Although the question of Free-trade made no show in the elections, there is reason to believe that Free-trade principles are making steady progress in the United States. The cause requires a Cobden or a Bright to popularise it—to translate the hard facts of political science into the vernacular of the common people. Since the death of Stephen A. Douglas (the "Little Giant") the free-trade movement in America has had no leader worthy of the name. The Democrats, while professing to be in favour of low tariffs, have not got the courage of their convictions; and no eminent public man, except Mr. David Wells, appears to be willing to sacrifice himself for the sake of promoting the lasting interests of the nation. Much of the wide-spread misery now existing in the country is the fruit of the deliberate violation of economic laws with which it pleases the Americans to afflict themselves. The Canadians are apparently determined to walk in the same path. Their neighbours exclude them from their markets; and now they are showing great alacrity in punishing themselves that they may be in a position to return evil for evil. Both nations are the victims of their own folly; and we suspect that long and bitter

experience will alone enable either of them to adopt the only fiscal policy which can ensure a return to prosperity. Their great source of danger is that while they are setting their faces steadily against the teachings of Adam Smith and Cobden, demagogues may sow broadcast among the working classes the seeds of heresies which will make war upon society itself.

RELIGIOUS STATISTICAL INQUIRY.

IV.

To the Editor of the Nonconformist.

SIR,—Having endeavoured in former communications, and from various points of view, to show the importance of obtaining accurate and comprehensive religious statistical information, I now propose for consideration the question of how best to secure that which is wanted.

The machinery which will be officially set in motion to number the population in 1881, would seem to afford the most obvious and simple means of obtaining the desired special information. Moreover, in the Registrar-General's department there exist means for the classification, analysis, and publication of the returns.

If, however, Parliament should be sufficiently alive to the importance of gathering the information, and sufficiently free from bias to allow it to be obtained in the simple interests of the truth, it is still very desirable that means should be taken to secure the carrying out, as far as possible, of two provisions. On the one hand, the scope of the inquiry of 1851 should be enlarged, by including additional particulars; and on the other hand, the results of the inquiry should be published in fuller detail.

With regard to the first provision, an inquiry limited to the questions of accommodation for public worship and attendance, however valuable it might be so far as it went, would yet fail to satisfy the requirements which have been specified in several important respects. It would not furnish a digest of Christian work and influence, such as would be available as a weapon of Christian defence. In presenting the bare numerical facts of denominational progress, it would suggest nothing as to the adaptation of methods to results. In taking no account of Church workers—ministerial and lay—and of Church expenditure, it would leave still in the dark questions of magnitude bearing upon disestablishment. And in ignoring Sunday-school provision, it would fail to cast any light upon the religious aspects of national education. To supply these defects additional particulars would need to be included under the heads of agency, Sunday-schools, and funds. The first should include the numbers respectively of ministers, missionaries or Scripture-readers, lay preachers and Sunday-school teachers. The second should embrace the Sunday-school accommodation, and the numbers and average attendance of scholars. The third should furnish returns of fabric-expenditure, and of congregational contributions for the support of public worship and for external and missionary objects.

As to the second provision, viz., the publication of the results of the inquiry in fuller detail, this would be indispensable to their local usefulness. However important it is to ascertain the proportions and rates of progress of various denominations generally, or within country limits, it is at least as important to know what religious provision is needed in every locality, and what remains to be supplied. In our ecclesiastical system, as well as among population-areas, the parish is the recognised unit, and many local arrangements are governed by it. It is therefore important that information relating to provision for public worship and for Sunday-school instruction should be given separately for every parish in the country. Moreover, recent analysis of accommodation for public worship in the counties of Derby and Kent, carried out upon this principle, show the necessity for its adoption for forming a correct estimate of the provision in county or country actually made. Had it been adopted in summing up the census of 1851, the provision made at that time would probably have been given as less than that recorded. If these two modifications were carried out, a very complete and useful religious census would be the result.

But what prospect is there in 1881 of a satisfactory religious census of any kind being obtained? Two decades have already passed without anything being done. Since the revelations made by the returns of 1851, the prevailing parties in Church and State have refused to sanction a repetition of the census of accommodation and attendance, and have proposed as a substitute a census of religious profession, little calculated to elicit the simple truth. Moreover, such a census would be based upon the astoundingly hollow assumption that those large masses of the people who ignore and despise religion, and are in

ignorance respecting it, should be called upon to declare with what religious body they elect to be reckoned as adherents, and would be competent to make an intelligent choice! Hence it has been found impossible to arrive at an arrangement which would be sufficiently acceptable to different parties in the Legislature to admit of its being carried out. And unless in the meantime great changes should take place in the constitution and opinions of those bodies who have the direction of affairs, there is less chance of a satisfactory religious census of any kind being taken in 1881, than at any previous period.

Failing this, if the information is to be obtained at all it must be done unofficially, either by private personal effort, or by some public body, or by the joint action of all the denominations or bodies interested in the result.

Private personal enterprise could not be expected to be adequate to so large an undertaking. It is true that statistical analyses of two counties have thus been obtained, and possibly a few others might follow at different periods. But the large amount of labour and expense involved in their production would stand in the way of greatly extending the enterprise. If spread over a series of years, the continual operation of changes going on in population and provision, would interfere with the unity of the work as a whole, and make it impossible to draw general conclusions from it. If participated in by different persons working independently of one another, differences of plan and system would be equally fatal to its oneness, and therefore to its general utility. Whilst for it to be carried out under the auspices of any single religious body, supposing that one could be found willing to undertake it, would be to expose the work to the suspicion of denominational bias. Hence, if the work is to be done at all and done thoroughly, it can only be executed by the joint action of the various religious bodies interested in obtaining the results.

What should hinder a joint committee, representative of such religious denominations as may be willing to co-operate, from taking up this important work? If I have at all succeeded in placing in their proper light the reasons for action in this matter, its importance will weigh upon the minds of thoughtful persons who admit the subject to their consideration. It is no matter of mere statistical curiosity or love of dry details. It is infinitely more than this. With great labour the quartz must be dug out, and crushed, and washed, and sifted, in order that the particles of gold which it contains may be brought together and fused into currency of the realm—the capital with which fortunes are built up. Still more laboriously must facts be sifted out of columns of dusty figures, which, after due combination and fusion, shall presently issue from the crucible of truth, glowing with the golden light of a knowledge capable of greatly enriching the churches and enabling them more efficiently to do their work in the world. Is not this a work worthy of the earnest efforts of the Churches to accomplish? From one quarter proposals have issued for a general conference of the representatives of different religious bodies. What could more usefully occupy the attention of such a body at the outset, should it meet, than work of this nature? In due time it would probably lead to the removal of interdenominational causes of weakness and waste, and the establishment of mutual understandings in chapel extension and mission work, which, in the highest degree, would be beneficial to all concerned. The work would doubtless be laborious and costly. But in the face of the fact that, largely owing to the want of such information, the Churches in a single county have incurred a waste of 200 unnecessary chapels, the expenditure of even 10,000*l.* upon such a work as this would be economy of the highest kind. Moreover, joint denominational action, through the facilities which it would afford for obtaining returns from the Churches, would prove to be economical both in time and cost.

Objection may perhaps be taken against carrying out these proposals, on the score of the near approach of the census of 1881, and the possibility that they might then be superseded and rendered useless by official action in a similar direction. But considering the extreme reluctance of the authorities hitherto to repeat the census of 1851, and the lessened probability of the present Legislature consenting to such a course, no serious apprehension on that account need be entertained. Should a religious census be determined upon at all, it would doubtless be a census of religious profession and not of public worship. In that case, the proposed returns would serve the double purpose of ascertaining the truth and correcting misleading representations.

But even supposing that after a joint commission had entered—say in 1879—upon its not less than three years' labour, Parliament, convinced of the futility of further resistance, should unexpectedly in the Session of 1880 sanction the making of the desired inquiries, still nothing would be lost by that. The facts elicited would then be stamped with official authority; and by one-third of their proposed expenditure the churches would have succeeded in getting their wishes carried out. In any case the successful results of the joint action of the religious bodies, would probably lead in the next decade to a religious census being conceded without further trouble. Hence no serious objection need prevent the work from being early and earnestly taken in hand by the churches.

I am, Sir, yours faithfully,
GOODEVE MABBS.

London, October 28.

Literature.

"MACLEOD OF DARE."

We find in "MacLeod of Dare" much of what we should expect from Mr. William Black—effective and elaborate descriptions of nature, glimpses of true poetic feeling, and not a little insight into human character within a certain range. He shows also considerable acquaintance with the clubbish genius, as seen particularly in Lieutenant Ogilvie in this novel, who may well stand side by side with that young friend of Mr. Drummond in the marvellous "Madcap Violet." All the earlier part of this novel indeed may be said to be executed with great delicacy—though some of the descriptions, it must be mentioned, are over-elaborated, too little being left to the imagination of the reader; and in one or two instances there is, we think, a kind of unconscious collapse as in that "glorified soda-water bottle," to which we were quite unable to reconcile ourselves when reading the novel as it first appeared.

But how clearly and graciously limned are the inhabitants of Castle Dare! The old lady sending forth into the world the last of her "six boys," near to breaking down, yet stately and dignified, leaning on Cousin Janet, but not showing it very much—Cousin Janet, on whose account alone it were sufficient to declare against the whole of the later scheme of the novel as being untrue at once to nature, character, and destiny. But Sir Keith MacLeod goes forth into the world, leaving Hamish and all the rest to the use and wont of Castle Dare; and he has no sooner got his first glimpse of fashionable life than he falls in love with Gertrude White, an actress, whom he had met at one of the houses to which Lieutenant Ogilvie had introduced him. The reader all too easily sees the element of the flirt and adventures in Gertrude White, from the first moment she is presented to him with such affectation of innocence and frank youthfulness; and he is haunted by questionings whether it is possible that a fresh and healthy nature like that of Sir Keith MacLeod could have fallen under such a transparently artificial spell. Mr. Black tries hard to find some relief in representing to us the conflict between the woman and the artist in Miss White, which looks a little *de trop* when we re-read the novel, and discover that there never was in Gertrude White that true and deep force of womanhood which could have justified the contest. At all events, his later picture is not thus far quite consistent with his earlier one, inasmuch as Miss White becomes the mere actor, incapable of rising out of the narrowest bounds of selfish policy and calculation. We fancy the self-seeking dilettantish element in Miss White's father may have had a purpose in view of this development; but it loses effect from the superior decision of character with which he is endowed.

Those—and there will of course be many such—who desire to follow out the process of Miss White's gradual alienation from MacLeod must read the novel. There they will see, on the one hand, the utmost devotion, the heart of a true and loyal gentleman gradually absorbed and carried away the more as the object appears to be less and less worthy of the love lavished on it; and on the other, the artfulness, the vanity, and the selfishness of the true flirt. And here we see, for our part, that the weak elements in the story begin to display themselves in such force, and go on so steadily strengthening that, happily perhaps for the heart of the reader, the tragic close is felt to be something too like theatrical fire-

works—a something which affects the eye, but is somehow very different from anything pertaining to the real world. If Mr. Black's conception and analysis of his characters had been consistent and severely faithful throughout, this would have been one of the most painful and harrowing of all fictions—surpassing Dickens's "Little Nell" as far as Shakespeare's King Lear or Hamlet surpasses this. But after the first half of the novel we cease seriously to believe in MacLeod of Dare; he "has undergone a sea change, into something sad and strange"—presenting such a dazed and nondescript aspect as we do not believe that a MacLeod of Dare could ever have been "transfigured into." As with that wonderfully idyllic little lady who becomes the wife of Balfour, M.P., in "Green Pastures and Piccadilly," we could not believe that MacLeod was the successor to his former self but for Mr. Black's assurance of the fact. Miss White is a double personality, and so is Sir Keith MacLeod. Does Mr. Black mean us to infer that already MacLeod's mind had actually begun to be affected at the period of Miss White's visit to Castle Dare? because, if not, some of the escapades into which he is rather too inconsiderately led by her, bear somewhat awkwardly for the lesson he would fain teach, as we take it. Either way, the recollection of this somewhat venturesome style of holiday entertainment for a lady unaccustomed wholly to such things, have their own bearing. If a sane man would so treat such a woman at the very first start, how far was she justified in drawing off, somewhat fearful to commit herself to him? If, again, his heart was already touched, how far was she then justified? Mr. Black must pardon the casuistry that will arise, because evidently he will enforce a lesson, and surely it is quite in the line of human nature that all excuses should be made for a culprit who suffers such a doom as does Gertrude White. Does Mr. Black, by her fate—going down in that yacht with MacLeod as he urges her to taste of "Death's black wine" with him amid the terrible storm—mean to frighten English ladies for ever from changing their minds about the type of man they may for life be happy with? If so, we greatly doubt whether the lesson will not be thrown away, even although for its sake he seems half-consciously to have spoiled his story. Be that as it may, we must in honesty say this—that the "minor note," which in Mr. Black's earlier stories—the "Daughter of Heth" in particular—was such a sweet and pathetic attraction, here seems to run into a mere wild shriek—a kind of inarticulate hysterics of art; and we protest, in the name of common sense and common interest, against Mr. Black's right to add so seriously to the grievous heart-wrings of life as it is most clear that in this instance he intended to do. But, who knows? Perhaps, after the manner of Mr. Anthony Trollope, he may yet give us a continuation—the Umpire having been drifted ashore, and the two lovers wondrously saved after all; MacLeod of Dare to marry Cousin Janet and live a soberly-happy life remote from all the distractions of towns; and Gertrude to drag out a most miserable existence, having subsided into a mere lay figure for Mr. Lemuel's studio!

Much in the picture of MacLeod, even in the later period, shows no little skill. Amid the breakdown of his mental powers, how completely considerate he is of Gertrude, how he bears with her petulance, even her insulting words, and looks towards her with an intensity of loving regret. The only question is whether a nature in which there lay a capacity for such love could have persisted in so tragic a course to the bitter end; for MacLeod was not wholly mad, and it was the depth of his love that kept him so far sane. We must give our readers the benefit of one short extract; it shall be the account of the impression made on Miss White by the giant cliffs of Gribun:—

Certainly, if Miss White had confessed to being a little nervous, she might have been excused. It was a beautiful, fresh, breezy, summer day; but the heavy Atlantic swell that slowly raised and lowered the boat as the men rowed along, passed gently and smoothly on, and then went booming and roaring and crashing over the sharp black rocks that were quite close up.

"I think I would soon get over my fear of the sea," said she gently.

Indeed, it was not that that was most likely to impress her on that bright day—it was the awful loneliness and desolation of the scene around her. All along the summit of the great cliffs lay heavy banks of cloud that moved and wreathed themselves together, with mysterious patches of darkness here and there that suggested the entrance into far valleys in the unseen mountains beyond. And if the outer surface of these precipitous cliffs was brightened by sunlight, and if there was a sprinkling of grass on the edges, every few minutes they passed the yawning archway of a huge cavern, around which the sea was roaring with a muffled and thunderous noise. He thought she would be interested in the extraordinary number and variety of the sea-birds about—the solemn cormorants sitting on the ledges, the rock-pigeons shooting out from the

caves, the sea-pyots whirling along the rocks like lightning-flashes of colour, the lordly osprey, with his great wings outstretched and motionless, sailing slowly in the far blue overhead. And no doubt she looked at all these things with a forced interest; and she herself now could name the distant islands out in the tossing Atlantic; and she had in great measure got accustomed to the amphibious life at Dare. But as she listened to the booming of the waves around these awful recesses; and as she saw the jagged and angry rocks suddenly appear through the liquid mass of the falling sea; and as she looked abroad on the unknown distances of that troubled ocean and thought of the life on those remote and lonely islands, the spirit of a summer holiday forsook her altogether, and she was silent.

"And you will have no fear of the beast when you go into Mackinnon's Cave," said Janet MacLeod to her, with a friendly smile, "because no one has ever heard of it again. Do you know, it was a strange thing. They saw in the sand the footprint of an animal that is not known to anyone about here; even Keith himself did not know what it was—"

"I think it was a wild cat," said he.

"And the men had nothing to do just then; so they went all about the caves, but they could see nothing of it. And it has never come back again."

"And I suppose you are not anxious for its coming back?" Miss White said.

"Perhaps you will be very lucky and see it some day, and I know that Keith would like to shoot it, whatever it is."

"That is very likely," Miss White said, without any apparent sarcasm.

By-and-by they paused opposite to the entrance to a cave, that seemed even larger and blacker than the others; and then Miss White discovered that they were considering at what point they could most easily effect a landing. Already through the singularly clear water she could make out vague green masses that told of the presence of huge blocks of yellow rock far below them; and as they cautiously went further towards the shore—a man at the bow calling out to them—these blocks of rock became clearer and clearer, until it seemed as if the glassy billows that glided under the boat, and then went crashing in white foam a few yards beyond, must inevitably transfix the frail end of one of the jagged points. But at length they managed to run the bow of the gig into a somewhat sheltered place, and two of the men, jumping knee-deep into the water, hauled the keel still further over the grating shell-fish of the rock; and then MacLeod, scrambling out, assisted Miss White to land.

This is certainly one of Mr. Black's most characteristic and powerful pieces of description.

Of the illustrations which are given, and which form an attractive feature of the book—having been executed for Mr. Black by the friendly hands of Mr. Pettie, Mr. Faed, Mr. Orchardson, Mr. Boughton, Mr. Macwhirter, Mr. T. Graham, Mr. Peter Graham, Mr. Colin Hunter, Mr. Aitken, and others—some are really exquisite, others really not much above the ordinary level of magazine woodcuts, but they certainly add much character and attractiveness to these three volumes, which Mr. Black, by way of return, dedicates to his twelve artist friends.

GIFT BOOKS.

III.

At no period has there been more activity directed towards making the people sharers in the benefits of scientific knowledge. To ameliorate their condition, to brighten their life, are the ends which this activity has in view. With this object, how much has been accomplished even during the short period of a dozen years! Physiology, which was so long simply a study for students, is now so well applied that even the most ordinary newspaper readers cannot remain ignorant of its simpler rules, whilst the most abstruse subjects are reduced immediately to the simplest and most attractive forms, with an eye, more or less, to practical application and the enrichment of life. Popularisation is not now a slow and sluggish process of assimilation—it is the accompaniment and actually the helper of scientific experiment. Science and literature in this matter join hands to make the gift more appreciable. That wide field of philological or mythological interest which may be said to connect literature with the science of language and legend also offers its richest stores; and it is indeed very difficult to see where the merely popular interest and the scientific interest begin or cease, or whether they do not go hand-in-hand together from beginning to end.

This modern tendency has done much to improve and to elevate popular literature generally; it has specially improved the most popular department of it. Think of the thinness, the frivolity, the inanity, the sentimentality, the drawing-roomishness—in a word—of the old annuals and gift books! Compare them with the better class of Christmas books which now come before us! We are moving in a different world altogether. Here we have nice print, gilt edges, exquisite steel-plates and wood-engravings, but these are dedicated to a higher service. We do not mean to flatter any publishing houses in particular; but we take up by chance from the mass on our table two volumes—

* *MacLeod of Dare*. A Novel. By WILLIAM BLACK, author of "Madcap Violet," &c., &c. (Macmillan and Co.)

"Science for All" (1) and Mrs. Macquoid's "Pictures and Legends from Normandy and Brittany" (2)—and how truly do they illustrate what we have said! "Science for All" is exactly what its title indicates—it does not go over the old dry and well-trodden ground at all. It aims at pictorial and narrative attractiveness, and, it must be said, generally secures it. The most ordinary things are often made the texts—the chemistry of a breakfast or dinner table, as treated by Professor Eaton Lowe, lucidly unfolds the constituents of all food stuffs, and that in the most charming way; the "Chemistry of a Brewer's Vat," by Professor Fergusson, makes the principles of fermentation very clear, and also the essential place of saccharine matter in it; while "Fresh Air and Foul Air" are carefully analysed by Professor Eaton Lowe, and "Air and Gas" are equally well treated by Mr. J. E. H. Gordon. Under the heading "The Light of the Future," the electric light is admirably explained and its possibilities gauged, and is surely well up to date, since it stands beside an article on the "Telephone." "Milk," "Sleep," "Hunger," "Nerves" are dealt with, as well as "Coal," "Limestone," "The Sounds we Hear," "Fire-lighting Agencies," and "Photography." For lighter themes we have such topics as "Optical Illusions," the "Flight of Birds," while Dr. Andrew Wilson is at his very best on such topics as "Animal Transformations" and the "Cousinship of Animals." Mr. R. A. Proctor writes on the Sun and on the Man in the Moon, and brings both somewhat nearer to us, in spite of his emphasis of the great distances at which they move from us—telling us that a cannon-ball, supposing it to maintain its first velocity, would need thirteen years or so to reach the sun. Professor Barrett, of Dublin, treats of "Geysers" in a most masterly manner. "The Rainbow," "Flying Reptiles," "Ocean Sign-posts," the "Tides," "Rivers," and many other subjects are all equally well presented by the most eminent hands. There are in all fifty-seven articles; and when we have said that to each article there are several most beautiful illustrations, some of them true works of art, it will be felt that our words are justified, and that any young man or young woman who will possess himself, or herself, of this volume and master its contents, will have gained a pretty fair scientific education.

When we turn to "Legends of Normandy and Brittany," we find the same principle illustrated by a book of a very different character. Mrs. Macquoid has already made us her debtor by her stories illustrating life and character in Normandy and Brittany, and by her admirable handbooks of these districts—full as they are of such knowledge as could only be gained by lengthened contact with the people and study of them. She has surpassed herself in the present book. She has selected from what must be a very extensive collection of legends and folk-lore what is most striking and characteristic, and puts it before us with unmistakable art, supplying a very admirable connecting line of description and narrative, than which nothing could better answer her purpose. The legends for the most part are full of humour, and are distinctive in their mingled realism and grotesque fancy; but they do not so strictly observe that imaginative self-consistency, nor do they carry quite so deep a vein of ethical meaning as do some of the German folk-stories of the Grimms; unless, indeed, we must make exception in favour of the "Legend of Le Faouet," "The Miller and his Lord," which is as concise, quaint, and pervaded by as moral a purpose. Next to that we should rank "The Two Neighbours of Quimperlé." But the whole book is delightful—truly redolent of the full-hearted, fanciful, simple lives of these Norman and Breton peasants who in old time spent the long evenings in listening to such lore; and in this aspect the book—choice in all exterior matters as it is—should be as welcome to the student interested in comparative myths as to the distracted present-giver in search of worthy gifts. Mr. Thomas Macquoid's drawings are gems—he has never done better, or, indeed, nearly so well.

Do any of our readers chance to have young friends with a growing love of angling—that most innocent of sports—who wish to spend as much as may be of their holiday afternoons upon waters close to London. If so, then they need not be at a loss how to give them pleasure in a very easy way. Mr. Trübner has just published the very

book for them (3). Mr. Wheeldon not only knows his ground, but he writes well, clearly, and concisely, and never bores one with discursive small-talk, as writers of that class are so very apt to do. His book is a true guide (which does not forget small matters that may at any moment become of importance to the angler), and is so neat and handy that it may be carried in the side-pocket, and yet so tasteful that it might lie on a drawing-room table.

Probably there is no other English book of which there have been so many and so varied editions as "The Pilgrim's Progress." In all forms it has appeared, with all kinds of illustration, from the original grotesque plates up to those of Gustave Doré. Messrs. Nisbet have issued an edition which is likely to find favour (4), as being in style and manner of illustration truly English. Sir John Gilbert's drawings are marked by great clearness of outline and mingled strength and refinement, some of the larger drawings being very beautiful indeed. The edition is certain to be acceptable, and largely purchased for presents.

"The Rector's Home" (5) is a story for girls which, though moving through a circle of Church society interests, is sufficiently liberal in feeling to lose little or nothing of its attractiveness. There are some real touches of nature and bits of humorous character in it. The rector, Mr. Verney, and his daughter Phyllis are particularly well sketched, and Aunt Martha (Norman) is inimitable. The Lascelles—especially the young gentleman whose mother would fain have married him to Phyllis—are touched off with some art, and so is the quiet, self-contained senior curate, Mr. Seymour, who with Aunt Martha passes for Simmons, Simpkins, and so on, and has to repudiate identification with a growing lad. For girls this volume is well suited.

In "Our Redcoats and Blue Jackets" (6) Mr. Henry Stewart, who has already given ample proof of his knowledge of the doings of our Highland Regiments, writes an admirably effective and well-condensed account of the more striking deeds achieved by our army and navy from the beginning of the wars with France in 1793 down to the present time. The daring actions of Wellington and Nelson give interest to the first portion, and as the Crimean war, the China war, and the Indian Mutiny are also dealt with there is no lack of material. Mr. Stewart knows precisely where to stop to suit his readers, and has written one of the best books we remember to have read of the class. In fact, our idea is that it should be introduced into the ships of the navy, and into our regimental libraries, as well fitted to foster that spirit of indomitable determination and courage which have always distinguished the services.

"Harty the Wanderer" (7) is a story told with considerable art, and boys and girls also will follow with no little interest the changing scenes through which Harty passes, and will sympathise with him when he becomes a prisoner and is carried off by the Indians. The illustrations are very good.

In "The Day of Wonder" (8) Mrs. Sullivan, in the most lightsome way, communicates a great deal of information in natural history, mixing it now and then with quaint and delicious fancies and lively incident. Both boys and girls will like this volume; and in this, as in the former one, the cuts are good, particularly the small ones, some of which are full of character.

"Theodore Cameron" (9) comes to us from America. There must be a very strong feeling of childish brotherhood, when the ends of the earth seem to meet each other in this way in order to contribute pleasure. And this certainly is what "Theodore Cameron" must do. Though the first part is meant to be rather exciting, it is pleasant to read, healthy in tone, with a good lesson, and will give a good deal of information about some points in American home-life. The Rolles and the Bradleys are very nicely contrasted; and younger readers will be particularly interested in a certain portrait. The author knows girl-nature; and assuredly also has some art in describing natural scenery.

(3) *Angling Resorts near London. The Thames and the Lea.* By J. P. WHEELDON, Piscatorial Correspondent *Bell's Life*. (Trübner and Co.)

(4) *The Pilgrim's Progress.* By JOHN BUNYAN. With Forty Illustrations by Sir JOHN GILBERT. (Nisbet and Co.)

(5) *The Rector's Home. A Story.* By AGNES GIBERNE, Author of "Floss Silverthorn," &c. (Seeley, Jackson, and Halliday.)

(6) By HENRY STEWART. (John Hogg and Co.)

(7) By FAIRLEIGH OWEN. (Griffith and Farran.)

(8) *The Day of Wonder.* By MRS. SULLIVAN. (Griffith and Farran.)

(9) *Theodore Cameron: a Home Story.* By PHOEBE NIOKEEN, Author of "Thornton Hall." (Hodder and Stoughton.)

SCHOOL BOOKS.

Analysis of English History. Based on Green's "Short History of the English People." By C. W. A. TAIT, M.A. (London: Macmillan and Co.) This is a thoroughly good book of its kind, and if honestly used with reference to the volume of which it is an index, will greatly facilitate the study of English history. Teachers will find it very serviceable; but we should recommend students to make an analysis for themselves; which they should afterwards compare with this.

Old and Middle English. By T. L. KINGTON OLIPHANT, M.A. (Macmillan and Co.) This is a new, enlarged, and modified edition of the author's "Standard English," of which, he tells us, nearly 2,000 copies "have gone off within four years or so." It is probable that this volume will have a sale equally large and rapid, as the attention paid to the history of our language is greater every year. We miss the racy criticism of the first edition upon "Writing to the Times," and upon our popular literature; but this volume is almost too bulky to be convenient, and the new matter it contains is of greater permanent value than what is omitted.

Advanced English Grammar for Use in Schools and Colleges. By THOMAS MORRISON, M.A. (W. Collins and Co.) We are surprised to find that this grammar is not better than it is. It is constructed on the old lines of ordinary school grammar, without any reference to the modern historical method. The author states the object he had in view, and in one respect he has succeeded. He has collected a variety of exercises from some of the best English authors, and has thus given a literary value to the book which is unusual, and which he "hopes will commend it to teachers of youth."

Stories in Attic Greek. By the Rev. FRANCIS DAVID MORICE, M.A. (Rivingtons.) "This book is intended to supply beginners in Greek with materials for construing easier than Xenophon, more interesting than the disconnected sentences of a Delectus, and better calculated than Æsop to familiarise a young reader with the ordinary vocabulary and idiom of the best Attic prose writers." Such is the editor's own account of this volume, and, so far as we have been able to judge, he has succeeded. A few pages of "Hints to Beginners" are novel as they are useful. They show the scholar how to look out words in the vocabulary, or what to do with them when he has found them, or how to construe. This is a well-edited first reading book.

A Glossary of Biological, Anatomical, and Physiological Terms. By THOMAS DUNMAN. (Griffith and Farran.) This volume should find a place in every school library. The meaning, derivation, and pronunciation are given of every term employed in that department of biological science which treats of animal life, as set forth in the standard textbooks.

Magnetism and Electricity. By GEORGE PORTER. (Mullan and Sons.) This is one of the numerous science class books now in course of publication. We can testify that it is extremely simple and accurate.

THE LONDON SCIENCE CLASS BOOKS. Edited by G. CAREY FOSTER and PHILIP MAGNUS. *Botany: Outlines of Classification.* *Botany: Outlines of Morphology and Physiology.* By WILLIAM RAMSEY McNAB, M.D. *Zoology of the Vertebrate Animals.* *Zoology of the Invertebrate Animals.* By ALEXANDER MACALISTER, M.D. *Hydrostatics and Pneumatics.* By PHILIP MAGNUS, B.Sc., B.A. (Longmans and Co.) The editors of this new series of science manuals have already justified their belief that "there is still a want of books adapted for school purposes upon several important branches of science, and have gone far by the publication of the volumes before us to supply that want. The character of the series as a whole will be best explained in the editor's own words—"In conformity with the special object of the series, the attempt will be made in all cases to bring out the educational value which properly belongs to the study of any branch of science, by not merely treating of its acquired results, but by explaining as fully as possible the nature of the methods of inquiry and reasoning by which those results have been obtained. Consequently, although the treatment of each subject will be strictly elementary, the fundamental facts will be stated and discussed with the fulness needed to place their scientific significance in a clear light, and to show the relations in which they stand to the general conclusions of science." We recommend teachers of science classes to try these books. They are cheap, well printed, and supply sufficient materials for the scholar's use under the direction of a competent teacher.

(1) *Science for All.* Edited by ROBERT BROWN, M.A., Ph.D., F.L.S., Author of "The Races of Man-kind," &c. Vol. I. Illustrated. (Cassell, Petter, and Galpin.)

(2) *Pictures and Legends from Normandy and Brittany.* By THOMAS and KATHERINE MACQUOID. With Thirty-four Illustrations. (Chatto and Windus.)

A Class-Book of Geography. By C. B. CLARKE, F.L.S., F.G.S. (Macmillan and Co.) A well-arranged set of geographical facts. It is intended to be used, we presume, by scholars in class, and to be chiefly committed to memory. As such it is a very good book, and if it differs from others of its kind it is in its superior arrangement and printing. It is necessarily brief, but the most important facts are selected. Each country is described in extent, climate, surface, rivers, communications, the people in race, speech, history, constitution, and religion.

Livy. Books XXI. and XXII. *Hannibal's First Campaign in Italy.* Edited by the Rev. W. W. CAPEL. (Macmillan and Co.) This is a first-rate text book, affording all the help that can be possibly needed by a student coming fresh to the pages of "Livy"; and full of interest to those who are no longer students of Latin. The contents of the volume are as follows:—Four introductions, on (i.) The Early History of Carthage and the Antecedents of the Second Punic War; (ii.) The Authorities for the History of the Second Punic War; (iii.) On the Language and Style of Livy; (iv.) The Text and Orthography of Livy. Chronological summaries are prefixed to the books; grammatical and explanatory notes are added; and appendices, which discuss Hannibal's route, the Roman religion in relation to the Prodiges in Livy, and the character of C. Flaminius. A few good maps are given to illustrate the war.

M. Tullii Ciceronis Lælius de Amicitia. Edited by A. SIDGWICK, M.A. (Rivingtons.) This edition of the *De Amicitia* is prepared for the University local and the London Matriculation Examinations, and is well adapted for the purpose. The introduction treats of the time, circumstances, and scheme of the dialogue; of the characters who take part in it, and of the distinguished company who gathered round the younger Scipio, who are spoken of as the Scipionic circle. The prefixed analysis of the argument, with the notes at the end, render all the assistance the young student can require for construing the text; but there is added a "Scheme of the Subjunctive" which will be found useful in the study of Latin generally.

Tacitus. The Sixth Book of the Annals. Edited with notes by the Rev. ALFRED J. CHURCH, M.A., and the Rev. W. J. BRODRIBB, M.A. (Macmillan and Co.) This is an excellent school-book. The introduction supplies the lacking portion of the fifth book so far as the career of Sejanus is concerned, and so far as the information was needed by the reader of this book. The text is divided into sections, to each of which is prefixed a brief table of contents. Notes are added, and a reprint from the larger edition of the *Annals* of the papers on the Financial Crisis at Rome in A.D. 33; and on the character of the Emperor Tiberius.

THE MONTHLY REVIEWS.

The one thing needful in England is, in the opinion of Mr. Matthew Arnold, the intellectual improvement of the middle class. He has told us in every possible way that it lacks culture; that it is strong but narrow; that its very virtues have made it self-satisfied and complacent, so rendering them ineffective in the best sense. In the current number of the *Fortnightly Review*, Mr. Arnold tells us what we should do to obtain the light, variety, and breadth of opinion and feeling we all need. His remedy is to improve our secondary education. Our present system is such as, in his own words, "to doom the middle-class to grow up on an inferior plane, with the claims of intellect and knowledge not satisfied, the claim of beauty not satisfied, the claim of manners not satisfied." Mr. Arnold complains that in Mr. Gladstone's programme of the twenty-two engagements of the Liberal party not a word is said of middle-class education. We are not surprised at the omission. Even Mr. Arnold may think it wise to complete our scheme of elementary instruction, let this become more effective, grow more deeply into the respect and sympathy of the artisan class, conciliate the ratepayer, and then probably the need will be felt of a higher scheme of secondary education. The following quotation from the conclusion of an article on "Socialism" by Mr. Fawcett will serve as an appropriate comment upon the demand for more state education, and it will also show Mr. Fawcett's view of one of the causes of Socialism in Germany and the United States:—

If Socialism should ever spread among the English people, it seems likely that the movement will receive encouragement from above rather than from below. Whenever a proposal is brought forward in England to extend the functions of the State, it is generally either primarily suggested or chiefly promoted, not by the workmen, but by those who suppose that they are

acting in the interest of the workmen. Those who are anxious to promote some reform, not unfrequently call in the aid of the State, without adequately considering the collateral consequences which may result from such an appeal to State assistance. Thus, many who are prompted by the most sincere desire to extend and improve popular education, have proposed that instruction should be provided gratuitously by the State. But even if it were possible thus to improve and extend education, before the right was conferred on an entire community to demand gratuitous instruction for their children, the consequences which might result from permitting a primary obligation, which each individual owes to his children, to be transferred from himself to the State, ought to be most carefully considered. Even the slightest assault upon the principle of individual responsibility may exert a most disastrous influence. Self-reliance, which is the chief antidote to Socialism, may thus be weakened. And no one can say that what is happening in Germany may not, under the same conditions, occur in England. If the English people are encouraged to depend less upon themselves and more upon the State, centralisation and bureaucracy may involve the country in a network of State regulations; individual liberty may decline, and, as it declines, Socialistic demands for State interference and State help will advance with sure and steady steps.

The *Fortnightly* also contains papers on Home and Foreign Politics, on Law and Art, which are sure to attract the attention of professional readers; but there is one which we specially commend to readers generally—that on "The Peasants of the Limogne."

The *Contemporary Review* is in the main ecclesiastical and theological. It has three papers on the Alcohol Question, one literary article—a very excellent one—on the text of Wordsworth's poems, and two on Archaeology. The others are on Rome, Ritualism, Dissent, the Atheistic controversy by Max Müller, and, lastly, on the "Originality of the Character of Christ," by George Matheson. This subject is one of profound and reverent interest, but its treatment here is not such as commends itself to our feeling of suitability or truth. We say feeling as distinguished from opinion. Others will doubtless differ from us, and may be right. But while we quite agree with Mr. Matheson "that the Divine record is not merely the latest flower of human thought, but merely the last effort of human speculation, but something which was in advance of the humanity of its own time, and something which is still in advance of the humanity of every age," we nevertheless do not see any advantage in the following question. "Is there then an original element in that which we call the New Revelation? Is there to be found in it something which could not have originated in the times which gave it birth, something which did not originate in any previous state of culture?" Whatever be the answer to this question, the worth of the religion of Jesus is not thereby affected.

But fire, however its birth,
Here is it, precious to the Sophist now,
Who laughs the myth of Æschylus to scorn.
If those who believe in Christ can make His worth
as indispensable to all as fire is in material things,
Mr. Matheson's question need not be put. But if the first condition be not fulfilled, no answer will be of argumentative avail.

Of the purely political articles in the *Nineteenth Century* the most readable and interesting is the attack on Personal Rule, already noticed in our columns. The sketch of Baron Stockmar as the Urim and Thummim of royal personages, and of Tancred on Sinai stealing a recipe from Moses and calling it a revelation, are really amusing, and are the treatment such portentous impostors deserve. Mr. Lowe is brilliant in his attack upon the Comtists, but we venture to think that the last word on the subject has not yet been spoken. The real question at issue is, whether the data of political economy are not too restricted. Professor Tyndall, under the title of "Virchow and Evolution," contributes what will shortly appear as a preface to a volume of "Fragments of Science." It is interesting as being to a large extent a sketch of its author's intellectual growth and development. But it is also the latest utterance of a foremost man of science on the subject of evolution, and this forms a tide-mark. Mr. Ruskin is not well enough to lecture to his students. He therefore sends a paper to the *Nineteenth Century* on "The Three Colours of Pre-Raphaelitism," though he confesses to a feeling that the magazine ought to be occupied with sterner subjects. We presume to differ from Mr. Ruskin, and greatly prefer his chats about colour to a vast quantity of writing upon "sterner subjects." Many readers will be glad to know that this paper is the first of a series.

BRIEF NOTICES.

Clare. A Narrative in One Volume. By LIZZIE ALLDRIDGE. (Marcus Ward and Co.) This is another of the extremely well-projected and well-executed "Blue Bell" series of novels. The present tale exhibits the character of a girl of singular

simplicity and unconsciousness, but with some rather unfortunate surroundings. The interest of the tale centres mainly in the manner in which this character is drawn, but there are good minor touches. One of Clare's friends is a specimen of the young lady of the nineteenth century with a "mission."

Says she—
"Everybody does something in these days; what do you go in for?"

"I?" asked Clare, opening her eyes wide with wonder at the question.

"Yes," continued the girl. "Are you reading for a Cambridge examination, like Ada King, next door, or do you go in for art?—South Kensington, Slade School, National Gallery, or that sort of thing? No! Then domestic science—Cookery? South Kensington again! Or perhaps it's music! Royal Academy or The London! Like Wagner! Wonderfully suggestive, isn't he! Literature, then—writing a novel! I've just finished my first volume. No! But something surely. Nursing! Medicine! No! What do you do with yourself all day long?"

"I?" repeated Clare, with that startled look in her eyes that one person, if no other, thought very touching.

"Why, yes. You know everybody goes in for something in these days. What are you? You must be something."

"I'm very stupid," said Clare simply.
"With your face that would be impossible," said the Being, in a thoroughly businesslike tone, as if she were stating the driest fact.

"Now tell me what you would like to do, if you can't tell me what you are doing."

"To teach in a Sunday-school, I think," said Clare.

"Ah, I see! Philanthropy! Well, then, there are flower missions and rent-collecting, coffee taverns, sanitary reform, lectures to the poor and working classes. By-the-by, the people at the Working Men's College are so advanced now that they won't listen to any but the best lecturers, and the committee have to request even them not to be popular. In fact, in these days everyone must go in for something, or be left positively nowhere."

Ah, well! And then "the prince" comes and there is an end of it all!

What is the Eternal Hope of Canon Farrar? By J. RUSSELL ENDEAN. (Kerby and Endean.) Another contribution to the question of everlasting punishment, in which the Canon is somewhat vigorously assailed. Mr. Endean says in the preface that the Canon "is guilty of great, lasting, and cruel wrong to society when he uses the influence of his adventitious position to publicly proclaim the tenets contained in his book without being able Scripturally to substantiate them against all comers." How does Mr. Endean know that the Canon is not prepared to do this? However, there is some fair argument in Mr. Endean's work, only the language is a little too denunciatory.

Sermons Never Preached. By PHILIP PHOSPHOR. (Trübner and Co.) The reader will find in this work the expressions of a liberal mind, but it is not at all likely that he will agree with everything that Philip Phosphor says. There is much that is quite inconsistent with the Calvinistic forms of what is termed "orthodoxy," much, however, suggestive of thought, and one feels the entire earnestness of the writer.

Predestination and Free Will, and the Westminster Confession of Faith, &c. By JOHN FORBES, D.D., LL.D. (Edinburgh: T. and T. Clark and Co.) This is a keen and able attempt to explain away some of what are considered to be the more intolerant or, as Dr. Forbes says, "obnoxious" doctrines of the Westminster Confession that are charged against Calvinism. As we have said, the defence is able, but we hardly think it successful, and we feel quite certain that the authors of the Westminster Confession would not adopt the author's explanations.

We are glad to receive a new edition of Dr. STANFORD'S *Symbols of Christ* (Religious Tract Society), a work characterised by equal beauty of exposition, grace of style, and devoutness of feeling.—There is a second edition also published of Mr. J. J. ANDREWS'S *Jesus Christ and Him Crucified* (R. Roberts, Birmingham), in which the author attempts to show that the "real truth" concerning Jesus is subversive of popular views. In some instances our author seems to us to be not so far from "popular views" as he imagines.—*Righteous Judgment* is the title of six lectures on future punishment, by the Rev. FLAVEL S. COOK, B.A. (Seeley). It is an emphatic defence of the doctrine of everlasting punishment.—*The Handy Book for Bible Readers* (Religious Tract Society) is an admirably constructed index to the Scriptures, including concordance of subjects, proper names, maps, &c. It is beautifully printed by the Queen's printers, and, while thoroughly reliable, is the cheapest of all works of its kind.—Mr. F. W. NEWMAN has published a small handbook of *Morning Prayers in the Household of a Believer in God* (Trübner and Co.). We may say that while they are characterised by a devout Theism, they would scarcely satisfy the aspirations of most of our readers.—

Our Dear Eva (S. W. Partridge and Co.) is a touching tale of early piety, written both as a memorial and for the encouragement of parents to train their children for the higher life.—*Reasons why we Believe the Bible* (Whittaker and Co.), by Dr. JAMES COPLAND, of New Zealand, states in an exceedingly clear and compendious form the general grounds of the Christian belief. It should be a useful book.—We are glad to receive the works of GEORGE HERBERT in a new volume of the *Chandos Classics* (F. Warne and Co.). Prefixed is Walton's life. The edition is very complete, is printed on thin yet perfectly opaque paper, and, as are all the volumes of this series, is marvellously cheap.

THE DISESTABLISHMENT MOVEMENT.

CONFERENCE IN SCOTLAND.

In accordance with the constitution of that body, the first annual conference of the Scottish Council of the Liberation Society was held in Edinburgh on Thursday last, and was numerously attended. Mr. Dick Peddie, chairman of the council, presided, and Mr. Carvell Williams attended as representative of the London committee.

Mr. TAIT, the secretary, commenced the proceedings by reading the report of the council. It set forth the steps taken to complete the organisation of the council, and reported the publications issued and the meetings held. Under the head of political and Parliamentary action the visit of Lord Hartington to Glasgow, and the results, were narrated; as also the Argyleshire and other elections, and the debate in Parliament on Mr. Holmes's motion. These were referred to in terms of satisfaction, as having shown a considerable advance in the cause of disestablishment—an advance further indicated by the proceedings of the Free and United Presbyterian bodies, and more especially of the former. The establishment had also been active, and it was evident that the question would become a test question at the next election. The report closed as follows:—

During the past year of its existence the work of the council has necessarily been of a preparatory character, and the results may be expected to be seen in its future operations. The events that have occurred since the council was appointed have shown that its formation was most opportune, and that there lay before it abundant opportunities for earnest and successful labour. The cry for disestablishment in Scotland will not cease until disestablishment has been conceded, and in the interests of general peace, as well as of religion and good government, it is desirable that the conflict should not continue longer than is absolutely needful for the satisfactory and constitutional settlement of the question. But to secure that end it is essential that political and electoral action, and the careful organisation required for such action, should be combined with educational and controversial action. The friends of religious equality in England may be relied upon to do all that is possible to secure the co-operation of English Liberals, but it is admitted on all hands that the cause must be mainly decided by the voice and the votes of the majority of the Scottish people. Nor is it less clear that success may be hastened or delayed in proportion as the movement is seen to be carried on on broad and national, rather than on sectarian grounds. It is the triumph of truth and justice which we seek, and not the humiliation or extinction of any church. It is to the call of duty and not to gratify a spirit of intolerance or of faction that the advocates of Voluntaryism or of religious equality are banded together, and in looking forward to the labours of another year the council confidently anticipate that the zeal, the pecuniary resources, and the personal service which will undoubtedly be called forth, will be cheerfully placed at their disposal.

The CHAIRMAN then delivered his address, which commenced by referring to recent events, the occurrence of which showed how opportune was the formation of the Scottish Council. It had now succeeded in organising the society's friends throughout the greater part of Scotland, and the effect would, he hoped, be seen at the general election. More could have been done had not that inscrutable gentleman at the head of Her Majesty's Government kept the country in a state of constant excitement about foreign questions, and now, it must be admitted, that commercial distress might for a time be in their way. He congratulated the Conference on the fact that the Free Church had, by a large majority, pronounced in favour of disestablishment. Of the attitude of that body, and of the Scottish Disestablishment Association, he said he thought it was a pity the gentlemen who form that association did not see their way to join them, and form one powerful and effective organisation. But, on various grounds, they did not altogether sympathise with them. They could not take some of the political grounds upon which they stood, in addition to those religious grounds on which they principally rested. The grounds which they adopted would appear to all religious men as important; but they must recollect that there were many men who did not agree with them or their religious opinions, and, if that question was to be solved in a satisfactory way, it must be discussed on broad grounds, common to all citizens, and not upon a sectarian basis. That is the difference between us, and while we sympathise with them and wish them all success, we trust that we and they

shall work together in entire harmony, and that no jealousy or difficulty will arise between us." (Applause.) He proceeded to notice the action of the supporters of the establishment. "The moment after Lord Hartington's visit to Edinburgh an important meeting was held in No. 22, Queen-street, when the leaders of the Established Church stated that they saw no cause for present action, but that they would content themselves with waiting the course of events. No sooner did they make this opinion known to the public than their principal men began here and there, in season and out of season, to talk of disestablishment, and to defend their church, though not openly or publicly attacked. Dr. Phin, Dr. Scott, Dr. MacGregor, and Dr. Charteris had all been engaged in this work, and latterly and pre-eminently Principal Tulloch and Principal Pirie. Up till very recent times nothing had been seen in the tone of the addresses of the leaders of the Established Church which could justly give them offence, or be taken exception to. But he was sorry that as the discussion proceeded there was a certain bitterness of tone in the addresses of some of these gentlemen which he regretted, because that was a great controversy which ought to be carried on on both sides in a spirit of courtesy, not only courtesy but kindness." The chairman closed by urging the adoption of the report, with the resolution expressing satisfaction at the organisation and action of the council, and an earnest hope that in carrying on its future operations the society would receive the hearty support of the friends of religious equality in Scotland. (Applause.)

Professor CAIRNS, in seconding the resolution, said: I congratulate this conference on the progress which it is making. Some of us have been very long connected with it; some of us when the prospects were very different from what they are now, but I think every year will strengthen our conviction of the rightness of our cause, while it seems to bring us nearer to the happy fulfilment of our expectations. Complaint is sometimes made in the Established Church that we are invading, as it were, the political domain, and importing into our religious questions and discussions a political element that is not at all in harmony with the spirit of the Christian ministry or Christianity itself. I think that on fuller consideration it must be seen it to be groundless to exclude political considerations from a question like this, which is essentially in one of its aspects a political question. To exclude it from the domain of political action and discussion and settlement I think they will see themselves to be wholly in an indefensible position. It is not some theoretical difference which Christian men may entertain among themselves in discussing the constitution of the Christian Church and its right relation to the State, but whether there shall be such an alliance as they contend for and as we deny. That is not mere theoretical opinion. It is an opinion with a practical issue, and if we believe that the connection of Church and State is wrong, is unscriptural and injurious, are we to rest satisfied with a theoretical conviction of that kind without taking advantage of those political agencies—agencies strictly political—that are necessary to alter the present relation of Church and State in both England and Scotland, and to bring it into what is in harmony with our convictions of Christian truth and duty? Why are we forbidden to enter this political field and fight our battle where alone it can be ended? We must settle questions that are political by political means and agencies, and for us to get discredit for entering the political field, if it involves us in the censure of being political Dissenters, the censure, after all, is commendation, for it proves that we are doing our duty, and are persons of some sense and discrimination, who know the relation between means and ends. (Applause.) If we are in any way unduly bringing religion to influence politics, if we allow our connection with this question unduly to influence us upon other political questions, or to bring the control that belongs to an ecclesiastical denomination unduly to effect our object, I admit that it would be censurable; but I do not think that any charge of this kind can be brought against the Nonconformists either of England or Scotland, I am as much opposed as any member of the Established Church can be to giving the churches too much political colour or action. I would deprecate that as far as I can; but if we believe, in regard to this question, that we can only settle it by those political means that we are striving rightly to use, then the sooner we settle this question the more we tend to disentangle religion from politics, we are doing, as I think, a thoroughly Christian work. I believe it is a work that the Christian churches which are free ought to engage in, and not merely for the benefit of the other churches, but for the relief of our own consciences, and for the disburdenment of that sense of responsibility which must attach to us so long as we, as part of the nation, are mixed up with the maintenance of these institutions, these national institutions—for I will not offend anybody by calling them Parliamentary institutions—we, as part of the nation, are responsible for their continuance, and we ought to receive credit for conscientiousness and for earnestness in coming forward, even at the expense of some tendency to be misunderstood. Whoever has the power of bringing any institution in the country to an end which he believes to be a wrong institution, is bound by every means in his power to use the influence at his disposal, and he is not doing his duty to God and his country if he does not come forward and enlist himself upon the side of those

who are striving in this direction. These are my convictions. I have always held and acted upon them, and I trust I shall be able to act upon them in the future. (Applause.)

Baillie HUNTER, of Innellan, expressed regret that Mr. M'Laren had dropped his Church Rates (Scotland) Bill, because it served the good purpose at least of keeping their grievances before the country.

Mr. DUNCAN M'LAREN, M.P., said that it was the experience of all political men that you never could get two questions of a kindred kind to move together on the same rails at the same time. The bigger one always swallowed up the lesser. That was his fate with the Church Rates Bill. When brought in at first it excited considerable interest, but the interest gradually died away as the larger question of disestablishment came to the foreground; and it was the opinion of members of Parliament, whose judgment he respected, that it was not at all expedient to keep the lesser question alive alongside of the greater, and that the best policy was to drop the former one, and so allow those who chose to interfere in the question at all to direct their attention to disestablishment, as being the real and only effective cure for the evil of Church rates. Those were the views with which he acted, and he still thought they were right.

The motion having been carried, a resolution increasing the number of the council from sixty to eighty, and appointing new members, was proposed by Mr. BALGARNIE, seconded by the Rev. Mr. GRAHAM, and adopted.

Mr. JAMES STEWART, of Glasgow, moved:—

That this Conference expresses gratification with the progress made in the direction of disestablishment and disendowment in Scotland during the past year, and resolve to prosecute the enterprise in favour of complete religious equality with unabated zeal and energy.

In the course of his speech he said he could not agree with Mr. Balgarnie, who did not care which party settled the great question they had at heart. (Hear, hear.) He should feel sorry if the Liberal party did not complete the great edifice of religious equality in Scotland and in England also. (Cheers.) With regard to the methods by which they might advance the question, reference had been made to the putting forth of a scheme to indicate upon what basis they should have the Church of Scotland disestablished. It had been thrown in their teeth that they were spoliators. Well, he thought the sooner they issued some such publication the better, for he was sure there would then be no room for the honest cry of spoliation. He hoped all the friends of religious equality would heartily join in every election throughout the country, and go heartily for the man, and for the man only, who, whilst he was a Liberal in everything else, went for the disestablishment and disendowment of the Church of Scotland. (Applause.)

The Rev. DAVID CROOM, Moderator of the United Presbyterian Church, seconded the resolution. He said:—

The other thing that indicates the progress of the country is this—the fact that the Established Church clergy have gone over to the Tory party almost to a man. Now, why have they done so? Manifestly because they felt that their only hope of success is in maintaining the mechanical majority by which a Tory Ministry is now ruling the land. (Applause.) They have sold themselves to that party—a laugh—and they are doing everything they can to promote the interests of that party, even their kirk sessions forming themselves into political organisations or canvassing clubs. Their policy once was silence. They are now speaking out, and speaking very strong things, without very strong arguments. (Laughter.) I once visited on his death-bed a well-known street preacher and very good man in his day and generation—Robert Flockhart. Lying on his bed, with his Bible beside him, Robert gave me this advice, "Be ye thankful when the devil roars." (Laughter.) I feel very thankful that the leaders of the Established Church are roaring. (Much laughter.) I think we are very much indebted to Principals Pirie and Tulloch—(laughter)—and if they could only be persuaded to stomp the country—(laughter)—and deliver speeches similar in sentiment to the "Dogmatism of Dissent," and to the speeches that have been delivered in the North, they would do a service for which they ought to be paid very handsomely—(laughter)—for people would say, "Well, if this is all that is to be said in favour of the Established Church, the sooner it is done away with the better." (Loud applause.)

Mr. M'LAREN, M.P., speaking on the electoral aspects of the question said:—I would urge gentlemen not to carry the black-balling resolution too far—to show some tolerance to those who do not come up to the mark in their opinions. I have seen it stated very lately in more than one speech—about the Permissive Bill, for example—that no man whatever should have the vote of that association, be he Liberal or Tory, or anything less, unless he first of all would vote for the Permissive Bill. Some slight indications of equally stern things have been dropped to-day—that nobody should have the vote of the Voluntaries who is not for the disestablishment principle. Now, my impression is that this may be carried too far, and that it is not defensible when it is carried to such a length. I do not agree that a man should be a Permissive Bill man first and a Liberal afterwards, or that every man should be a Disestablishmentarian first and a Liberal afterwards. I think the opposite rule should be adopted—(Hear, hear)—that he should be a good Liberal first and a Voluntary or Disestablishment man wherever it is possible to get such a man returned. (Hear, hear.) But I do not think any resolution should be come to that should lay down as a fixed rule to be the means of qualification to the other man, that he should not be returned to

Parliament if Disestablishment men can prevent it, unless he will agree with them in that one opinion. I do not think that would be a wise course to follow, but in the same way I entirely disapprove of the course of those Churchmen who are Liberals in principle, and who say they will not return to Parliament any man who holds the disestablishment principle. I think they are still more inexcusable, because in those constituencies, as a rule, the small minority in Scotland, of men of the Liberal party are members of the Established Church. The great majority of the Liberal members of the different constituencies in Scotland are Dissenters, some holding the Voluntary principle and some not. Now, the small Church minority, say in any county—suppose the county of Perth—that one-fifth of the Liberal constituency were Churchmen, I hold it is most intolerable for the small minority to say to the four-fifths of the Dissenters and Voluntaries, "We will not allow a Liberal to be returned for Perthshire unless he will say that he is in favour of the Established Church." That is what they in effect say in many counties. I do not care whether proportions are right or not, because it does not interfere with the argument. Well, in the same way I think that we are not entitled, however strongly we hold the Voluntary or disestablishment principle—any more than Church people are, we are not entitled to say that we will so far disregard our Liberalism that we will not vote for any man who does not agree first in this one opinion. I think that the result of such action would be that in many cases the Liberal members would be beaten who would be otherwise returned if there was unity of parties among Liberal politicians. The practical conclusion is, therefore, that wherever there is a vast majority of Liberals in any constituency they are entitled to say to the small minority of Liberal Churchmen. We, being the majority in this constituency, are entitled to have a member of Parliament who agrees with us; and as Churchmen who profess to be of the same Liberal opinions as we are, then give way to us. Let your minority agree to merge in our majority, and return a Liberal member. If it were otherwise, if it were plain that from the parties being equally balanced the one could not be certain of returning a man holding disestablishment principles, then my opinion is that they ought not to press that principle in such circumstances as being a *sine qua non* on the part of any candidate. I think if that sort of give and take policy was acted upon between Dissenters and Churchmen holding Liberal opinions—if they would inquire what the chance of a member coming forward on the Liberal side would have, counting heads as far as they roughly could, and willingly give in to the majority—the result would be a fair and honest representation of the party in Scotland. (Applause.) And I think, besides acting even upon that fair principle, that the disestablishment men would have a large majority in all the Liberal constituencies of Scotland; and if they were to exact more than that probably the number of Liberal members returned would not be so great.

The motion having been carried,
Mr. MORTON, of Greenock, moved:—

That in view of a coming election, which is at any time possible, and cannot be long deferred, the friends of disestablishment are exhorted to perfect the organisation with a view to utilise their strength to the best advantage in the various constituencies.

He agreed thoroughly with the line of remark which the hon. member for Edinburgh had taken. In the event of a general election or bye-election, it was very clear that their committee in that particular district should ascertain the feeling as to whether the constituency on the whole was in favour of disestablishment or not. If the constituency, as a whole, or the majority, were against disestablishment, the friends of disestablishment ought not to press their views. But because they did that in a constituency where they are weak, they had the greater power of demanding in a constituency where they were strong that their particular views should be followed. (Applause.) In a constituency where disestablishment views prevailed to a larger extent than the other, the Liberal party were entitled to say to those who held the other view, "You must fall in with us."

The Rev. Mr. OLIVER, of Glasgow, in seconding the resolution, effectively criticised some of Dr. Elder Cumming's calculations as to the liberality of the different churches in regard to missions.

Mr. CARVELL WILLIAMS then addressed the meeting. After expressing great gratification that the hopes with which the Scottish Council had been formed had been to so great an extent fulfilled, he referred, first, to the new attitude of the Liberal leaders in regard to disestablishment in Scotland, and then to recent electoral results, which, he said, must have confirmed the leaders of the Liberal party in the resolution to which they came. It is not very long since Mr. Adam, the Liberal whip, meeting me in the lobby, said, in a state of some alarm, "I shall have to warn you off Scotland." I said he would have to warn off a great many more persons besides myself. (Laughter.) But I have lately found that Mr. Adam's alarm has been considerably abated, and we have been able to congratulate each other upon the result of the elections that have taken place, because if the Liberals have won, the advocates of disestablishment have won also; for the greatest electoral successes have been those to which the advocates of disestablishment have most largely contributed. Mr. Adam, with other influential members of the Liberal party, must have coupled that with another fact, namely, that the best divisions which the Liberal party are

now able to secure are the divisions in which the friends of disestablishment are most interested. It is literally the fact that since the Liberal party have been in opposition it has never been able to obtain so large a majority on questions affecting the Liberal party as such, as it has been able to obtain when it has worked in conjunction with the friends of religious equality, and in connection with questions in which they were most interested. The truth is the Liberal party are beginning to discover where the Liberal strength lies, and where the enthusiasm is to be found which is so absolutely needful in order to win both Parliamentary and electoral battles. Then there is a further proof of progress in the obvious alarm of those who are opposed to us. All the old lines of defence are one by one either silenced or openly abandoned. The time was when it was strongly contended in England and Scotland that it was necessary the Established Church should exist for the maintenance of religion. Now that assertion is completely abandoned, and the defence is of another and lower order. It is the civilising, the social influence of an Establishment, and the material advantages to which it leads, which are mainly insisted on by those who would resist the disestablishment of the Church both in England and Scotland. I find in *Blackwood's Magazine* an assertion that if the Establishment is removed from Scotland there will remain no link between the commonalty of Scotland and the higher classes—(laughter)—that social bonds will be loosened and certain sections will fall into the ranks of Episcopacy, and others will sink into the common slough of Presbyterian Dissenters. That is the nice spirit in which the upholders of the Establishment talk of the majority of the Scottish people! And then, further on, you are threatened with a great increase of the anti-social feeling which already prevails to too great an extent among these unfortunate Presbyterians; and "the people will become morose and ill-conditioned." (Laughter.) Well, now, when the Establishment is reduced to arguments of this flimsy order, I think it will be very generally felt by thoughtful men that the hour for the downfall of the institution cannot be far distant. And this article closes with an appeal to Scotchmen to uphold the Scotch Establishment, because, if that falls, then the Establishment in England will be likely to follow in its wake. Well, all I have to say is that if the people of Scotland cannot be persuaded to maintain the Scotch Establishment for the sake of the Scottish people, they are not likely to maintain it, with all its injustice and inconvenience, in order to uphold the Establishment in England. (Hear.) The result of the fall of the Scottish Establishment must be, no doubt, the fall of the Establishment in England also; and so much the better for England, as well as Scotland, and so much the better for the cause of Protestantism, as well as of Liberalism. (Applause.)

The Rev. Dr. HUTTON followed, and in the early part of his speech keenly, and with great effect, criticised the recent utterances of Doctors Tulloch and Pirie. Turning to the political aspect of the case he said,—"There is much to encourage us, but it is right, however, to notice the influences with which we have to contend. We have to contend with a sort of subterranean resisting influence of the officials of the Liberal party. You will observe that we are told as soon as Scotland is ripe and ready we shall have disestablishment. Well, that is so far satisfactory; but what takes place along with all this? This takes place, that they send round through all their quarters that which is virtually an instruction as to the policy they are to adopt with reference to disestablishment, so that practically we are met in our localities, and everywhere else with this silent, comparatively silent, and unseen influence, which, notwithstanding, regulates the whole above-board political movement. You cannot get a disestablishment candidate brought forward in many cases. Why? When you examine into it, you are obliged to find that you are contending with certain persons and influences that ought to be friendly to you. (Hear, hear.) What I say is this, we must not allow dust to be thrown into our eyes, and must not entirely surrender our independence without knowing what we are about. We must treat with arms in our hands. The question of disestablishment has now reached a point when we ought to make it known that we are the stronger party; but irrespective of that, we are the party of justice. (Applause.) After referring to the services of Mr. Bright and Mr. Gladstone on this question, he went on to say—But there are very few Mr. Gladstones, and there are very few men, I think, that we need to be very tender about in comparison with them. I do not say who the leaders of the Liberal party are, but I think we may say now that Lord Hartington, from his own words in the House of Commons, does not profess to understand much about this subject, and, therefore, we need not consider him as representing the Liberal party in regard to disestablishment. But there are parties, and I do not need to name them, but they are the leaders of the Liberal party, those who inspire the automata, who inspire the various utterances that we are accustomed to hear, who really guide the policy in Scotland. We ought to say to these gentlemen, if we know them, and can find them out, that we will not tolerate any longer the stamping out of our disestablishment nominees and candidates. We say that the disestablishment candidate is as good a candidate as the Liberal party can get, and that there is no reason, either in burghs or counties, why dis-

establishment candidates should be frowned upon. In concluding, Dr. Hutton said that there was a policy of abstention. If a man told him he was opposed to disestablishment and that he would not vote for it, he could not vote for him. If a Tory went in he was not responsible for that, but those who, through their bad management of the Liberal policy, had brought it to this pass.

The Rev. Mr. NEWMAN, of Edinburgh, moved:—That having regard to the present position of the question, this Conference deems it desirable that the council should, at an early period, prepare and make public practical suggestions indicating the legal matters to be adopted for the disestablishment and disendowment of the Church of Scotland.

Mr. PULLAR, of Perth, seconded the resolution, remarking that he thought it would be a most valuable thing to have such a document. It would show, when it was in the hands of the public of Scotland, that the intention was far from destroying the Church, but to give a just and most equitable settlement of all its claims.

The motion was adopted unanimously, and on the motion of Baillie SPEEDIE, of Kirkcaldy, a vote of thanks was accorded the chairman, and the Conference rose.

DUNDEE.

On the night following the Edinburgh Conference Mr. Carvell Williams proceeded to Dundee, where he met a large and influential body of the society's friends at a private conference. It was presided over by ex-Provost Rough, a veteran friend of the society, and among those who spoke were the Rev. J. Drummond, Mr. T. E. Methven, Mr. F. Henderson, the Rev. J. Dunlop (Free Church), the Rev. R. Lang, Mr. Easson, chairman of the Dundee Liberal Association, the Rev. J. Tait, and the Rev. E. Heath. Mr. Williams urged the friends of religious equality in Dundee to send to the House of Commons one who would vote with Mr. Jenkins, and not go into the opposite lobby. The local committee was reorganised.

MEETING AT MOSSLEY.

The *Stalybridge Reporter* of Saturday gives particulars of a great meeting held at Mossley for the inauguration of a branch of the Liberation Society. After tea, of which 400 persons partook, a public meeting was held. The president, Mr. R. S. Buckley, J.P., occupied the chair, and there were also on the platform the Revs. J. Browne, B.A., of Bradford; T. Green, M.A., of Ashton; J. G. Slater, E. Gratton, L. Pouter, Mr. W. Clarke, B.A., of Cambridge; and Messrs. G. E. Lomax, Manchester, Councillor Kelsall, of Ashton, J. S. Haigh, J. F. Alexander, M. Mitchell, J. Ellis, J. E. Buckley, J. N. Lawton, &c. The chairman referred at some length to the position of the Liberal party, saying that the most important question of the day was to get the Government out of office. The Rev. J. Browne, B.A., referred at length to the position of the Church, and was followed by the Rev. Thos. Green, of Ashton, who, after a reference to local controversies, spoke on the scheme for disendowment.

People saw there were a large number of persons giving their unpaid services to the great cause of Church liberation; they saw that the scheme of disestablishment and disendowment formulated by the Liberation Society was a scheme accepted for criticism in a remarkable degree of candour and common-sense by a large number of honourable people who were not to be reckoned as Liberationists. Another scheme of disestablishment had been promulgated by a very prominent and distinguished clergyman, who was a prominent member of a powerful party in the State-Church, who resisted and resented the political bondage in which they unhappily found themselves. They saw that, in spite of their furious talk about robbery and spoliation, that all statesmen who were worthy of the name could discuss the question with great calmness, and that they did not call them such evil names. They refused to join in all the cant and the silly charge of robbery, and it was evident that their measures in Parliament were making a steady yearly progress which promised to bring at least some of them to a happy conclusion before very long. They saw that the experiment of the disestablishment of the Irish Church had been a grand success, and none of the evil things predicted about it had been verified. When they saw this, and witnessed, as they did on every hand, in all kinds of literature, beyond Dissenting circles, a great increase in those principles which the Liberationists had held and had been trying to teach, he did not wonder that they got angry, and substituted abuse for argument. (Applause.) Therefore they told them, for angry people knew not what they said, that they were dishonest, and were robbing God and man. If they were robbing men they could be put in prison, and their opponents would be only too glad to put them there; and if they were robbing God it did not appear to him that their zeal was very great if that was to be a sufficient reason for their unfairness. Then they were accused of being sacrilegious. That was a big word, and there was nothing like using big words when they were without an argument. They contended that their opponents had property which was to a very great extent being wasted, and which if diverted into some channel for the good of the people, would be much more justly used than it was now. (Hear, hear.) It would be more religious, and more in harmony with justice and Christianity that money which was intended for the poor should be devoted to the poor instead of going into the pockets of landowners and a large number of indolent clergy. It would be carrying out a high Christian principle if what was intended for the people was applied to the moral and intellectual welfare of the people. (Hear, hear.) He denied altogether that they were trying to divert this property into secular channels. He wanted them to possess their souls in patience, and he thought they could do so when they bore in mind that they had been used to the abuse of

their opponents for a very long time, and when they remembered that the friends on the other side would not have an opportunity of going on with that kind of thing much longer.

The meeting was afterwards addressed by Mr. J. S. Haigh, Mr. G. E. Lomax, and Mr. W. Clarke, B.A., of Cambridge, and the proceedings altogether were very successful.

* * The record of a number of meetings and lectures in various parts of the country is unavoidably postponed.

ECCLIASTICAL MISCELLANY.

It is reported that the Earl of Devon is likely to succeed the Earl of Chichester as President of the Ecclesiastical Commission.

The Bishop of Gloucester and Bristol has resolved to establish a permanent Diocesan Council, consisting of certain official members, ninety-six elected clerical members, and 138 elected lay communicants.

The incumbent of an important parish in the neighbourhood of Dublin, the Rev. S. George French, has surrendered his living from being unable to accept the revised Prayer-book of the Irish Church for his future ministrations.

The Bishop of St. Albans, in concluding his charge at Colchester on Thursday, expressed his opinion that there would be no peace nor unity in the Church so long as the English Church Union and the Church Association were in existence.

Mr. Nugee, the former vicar of Wymering, who has opened a mission and established a brotherhood in Walworth, where he is working without the sanction of the bishop of the diocese, has opened a somewhat similar establishment in a parish in a northern suburb.

AN ARCHDEACON ON DISSENTERS.—At the Derbyshire Archidiaconal Conference on Thursday, the Ven. Archdeacon Balston called attention to the spiritual wants of the mining districts, and remarked that the ground was generally covered by Nonconformists, with regard to whom it had been said to him that in a district where there was nothing but Dissent the next generation were atheist. The remark elicited some expressions of disapproval, and the archdeacon explained that he had not said the opinion expressed was his own.

METROPOLITAN CLERGYMEN.—The incumbency of St. Peter's, Vere-street, formerly held by Mr. Maurice, has been conferred by the Prime Minister on the Rev. W. Page Roberts, vicar of Eye, Suffolk. By this appointment the Broad-Church traditions of the chapel are maintained. Mr. Page Roberts is a very able preacher, and the author of some remarkable sermons, entitled "Law and God." The Rev. Sholto Douglas, the vicar of All Saints, Derby, has been appointed vicar of All Souls, Marylebone. He is also a Liberal Churchman.

DEATH OF THE REV. DR. EVANS.—The death is announced, at the age of sixty-two years, of the above-named rev. gentleman, rector of St. Mary-le-Strand. He began life as a Dissenting minister in Wales, and having attracted the notice of Bishop Thirlwall he was ordained by that prelate in 1840. Coming to London he accepted a curacy at Enfield and the evening lectureship of St. Andrew's, Wells-street, where the vigour and originality of his preaching attracted crowds of hearers, till in 1861 he was presented by the Lord Chancellor (Campbell) to the benefice which he has held ever since. Dr. Evans, who was a Ritualist of the most advanced class, was an accomplished scholar and an able preacher, and was the author of several theological works.

RELEASE OF MR. BEN OLIEL, THE PROTESTANT PASTOR OF ALCOY.—In a letter dated Nov. 5, written from the office of the Evangelical Alliance, Mr. A. J. Arnold says:—"We have just received a letter from the Rev. G. S. Ben Oliel, stating that he was released from his imprisonment on the 30th ult., the king having granted him a pardon. The prompt and energetic action of Her Majesty's Government, through our ambassador in Madrid, has, no doubt, led to this happy result, and thus Mr. Ben Oliel has been spared the necessity of completing his term of imprisonment—two months. For thirty-two days, however, he endured cruel treatment, in a filthy dungeon swarming with vermin; and yet the Spanish authorities declared he was treated with 'every consideration.' Mr. Ben Oliel expresses deep gratitude to all who have helped to obtain his release, including the British Ambassador in Madrid, and he adds, 'Nor is my gratitude to the Evangelical Alliance to be omitted, for I know that God has crowned with success their noble efforts, owing to which I am now in the midst of my dear and afflicted family.'"

THE CHURCH ASSOCIATION.—The autumnal meeting of this society was held at Derby on Tuesday, last week, and was largely attended. Mr. J. R. Andrews, who presided, said that the association were not at all discouraged by recent events in the law courts. The law could not be carried out owing to official blunders or technical points, and to remove these difficulties only one or two amendments would be required to be made to the Public Worship Regulation Act. Papers were read by the Rev. E. Latham, of Matlock, Bath, on "Will Worship"; by Canon Ryle, on "The Distinctive Principles of the Church of England"; and by Mr. James Inshup, on "The Administration of the Law relative to Ecclesiastical Offences." In the evening a large and enthusiastic public meeting was held in the Temperance Hall, Curzon-street, over which the Mayor of Derby (Mr. H. H. Bemrose) presided. Addresses were delivered by Mr.

Andrews, Canon Ryle, and the Rev. Joseph Bardsley, and the following resolution was unanimously adopted:—"That the Church Association has proved itself worthy of the support of all true Churchmen, and this meeting urges it to continue its most strenuous operations to counteract the efforts now being made to pervert the teaching of the Church of England on essential points of Christian faith, and to assimilate her services to those of the Church of Rome."

A RASH PROPHECY.—It is a mere fiction that a hatred of "sacerdotalism" is natural to the English mind, though a hatred of Papalism is. There is an active party interested in feeding the English mind with artful delusions, cunning theories, and portentous lies on this subject, but it is simply the hollowest of shams, which some archbishops and bishops think it a good stroke of policy to countenance. But sacerdotalism makes its way simply by its own adaptabilities to the common need and its own undisguised attractions. Those who are won by it do not find in it any political element or anything that impinges upon their traditional feelings of independence. Dr. Thomson—if it be he—poses in the *Quarterly Review* as the anxious friend of the English people for this very reason. But they don't want his help, or even believe in his anxiety. In one respect he is very unwise. The educated English Christian knows too much about the state of Protestantism in Europe in relation to Christianity to be taken in. The very thought of it is enough to make him a sacerdotalist, without anything else. There has been a good deal very respectable in Protestantism during the last three centuries, but these old traditions are beyond recall. The game is up. In fifty years from this time the whole Protestant world will be unbelieving, and all professing Christianity will be Catholic.—*Church Review*.

AN UNFORTUNATE PARISH.—The parish warden of East Ham has made the following presentment to the Bishop of St. Albans:—"Sunday after Sunday common decency is shocked by a strong, healthy young clergyman of the Church of England, holding the cure of 5,000 souls, with 1,000l. a year stipend and no family, getting through the entire service in forty minutes in the lowest possible undertone, and asking the congregation to leave their accustomed seats for a position nearer the pulpit, on the ground of physical inability to raise his voice, when it is well known that he does nothing else on Sunday, until nine in the evening, but read the prayers once again and preach one other sermon; and when it is a matter of common notoriety that this affected undertone is (like the alteration of time from eleven to nine, the celebrations of weddings and churchings in the middle of Divine service, the Lord's Supper, and other recent innovations) for no other purpose than to drive people away, and so getting an excuse for closing one of two churches, when both together afford such inadequate accommodation for the large and rapidly-increasing population. Our vicar persisting in this conduct year after year, and both church and chapel-of-ease becoming practically deserted, the parishioners think that the time has arrived when the bishop of the diocese should inquire into the nature of the Rev. H. Reynolds' regular and paid nocturnal engagement at an office in London, and determine whether or not the living can be held in conjunction with it without a breach of the law, or at least without injury to the cause of the Church."

CLERICAL ASSUMPTION.—The Rev. W. W. Keating, curate of Eton, is doubtless a very active and vigilant curate, but he is somewhat indiscreet, otherwise he would have avoided getting into an epistolary controversy with a Mrs. Tough, of the Well Farm, Eton Wick, who has proved a somewhat tough customer. It seems that Mrs. Tough has a Sunday-school, held in the evening, and some of Mr. Keating's lambs have strayed there. Whereupon he writes:—

Dear Mrs. Tough,—I have just heard that you have been holding a Sunday-school in your chapel for some time past, and that our children are in the habit of attending it. I shall be much obliged to you if you will kindly not encourage them to do so, as I have forbidden them to attend it, as I wish them to attend our Church Sunday-school only, as both they and their parents are members of our Church, and, as such, ought not to attend a chapel Sunday-school, which is so entirely different in its teaching, &c.

Mrs. Tough, however, was not to be softened by the studied courtesy of the curate's letter. In her reply she goes straight to the point:—

I am only sorry that the teaching at church is so entirely different from the teaching at chapel—as you say. It ought not to be. Our teaching, I can certify, is Scriptural and Protestant; and yours certainly ought to be the same. We never forbid children to go to the Church school, and have no wish to assume such amazing power and unwarrantable authority. The day has gone by, thank God, when such extraordinary assumptions can be successfully exercised in this country; and I hope the day will soon dawn when no one will wish to exercise them. I shall continue to claim and exercise the rights and privileges of free citizenship, and hope you, Sir, will do the same.

We should advise Mr. Keating in future to be content with his own inhibitions and prohibitions, and not allow himself to be caught in another controversy with a lady who evidently knows how to defend herself.—*The Echo*.

ARCHDEACON DENISON AT BRISTOL.—Archdeacon Denison on Wednesday addressed a large meeting at Bristol, composed of members of the congregation of All Saints, Clifton. He said they were engaged in a great conflict; but he would not let one word fall from his lips that could offend his opponents, for he was growing old, and wished to

be at peace. They were happy—so full of happiness that they could spare some of it and give it to the lawyers, who were just now sadly in need of it. He had had a great deal to do with lawyers, and a more troublesome set he did not know. They had been very useful and kind to him; but he thought the less he had to do with them for the future the better it would be for him and for all in that room too. His counsel to them was never to go into court. He had never been beaten but once, but still he had a great horror of courts, and especially of courts spiritual. The Court of Queen's Bench and the other court with no name were at daggers drawn just now, and used hard words to one another; and the legal amenities were likely to develop into something very strong before the present term was out. He denied that the battle they were fighting was a battle about ritual. All stuff! It was a battle about the blessed Sacrament, and the battle would never cease until their opponents came to their senses. He hoped the bishops would come to see that there was an essential difference between the position of a bishop in a church not established by law and the position of a diocesan in a Church established by law. Our bishops were ever ready to avail themselves of both positions, but they could not do it. He had tried to awaken the Episcopal mind to this, but in vain; still he should go on trying till he died. He urged his hearers, in conclusion, to persevere. There was, he said, no such word as discouragement in his dictionary, and there was no such word as compromise in the Latin or Greek language. The address was received with repeated laughter and applause.

BURIAL SCANDAL AT KNIGHTON, RADNORSHIRE.

On the 3rd inst. an unusual funeral took place in the town of Knighton. The child of Mrs. Roberts, one of the members of the Baptist Church, died on the 31st of October, and on the following day Mr. Richins (the curate of Knighton) called upon the mother (he knowing that the child had not been sprinkled), and the following are the words which he addressed to her: "I called to say that I cannot conscientiously bury your child, because it had not been baptized. I have taken a solemn oath before God and the congregation that I would not bury any unbaptized person. She (a little girl not quite two years old) was not made a member of Christ, and therefore I cannot think of reading the Christian service over her. I will not say positively she is not in heaven. I hope through the mercy of God that all unbaptized infants will be saved, but your child was not made a member of the Christian Church, and I cannot read the Christian service over her. If you look in the Prayer Book you will find that we are expressly commanded to baptize infants. You must not go by the Bible altogether. We have other books which were written about a hundred years after Christ. I have some of them myself, and they tell us plainly that we are to baptize infants, and that the Apostles did it." The vicar (Rev. H. M. Ricketts) also gave strict orders to the sexton not to allow any person to speak a word in the churchyard, in consequence of this the Rev. W. Williams, Baptist minister, conducted a very impressive service on the main road leading to the church, when several hundred persons were present from all denominations in the town, and manifested great sympathy with the parents of the child. Many expressed their thanks to the Rev. W. Williams for his kindness and courage in conducting the service under such unfavourable circumstances. When the child was placed in the grave, the old sexton said to the sorrowing parents and other friends who were mourning, "Go away, go away; the thing is deposited."

SCHOOL BOARDS AND CHURCH RATES.—The Church rate controversy is likely to be revived in a curious form in Exeter. Many readers are aware that some time ago the Exeter School Board, which has a preponderance of the Church element in its constitution, decided to pay Church rates upon their board schools. In doing so they relied upon Mr. Gladstone's celebrated clause in the Church Rate Abolition Act—a clause which enables trustees, corporations, &c., to pay the voluntary Church rates if they think fit out of the funds under their control. Of course, the Nonconformist ratepayers of Exeter object. Within the last few days the auditor has gone down to Exeter, and he has allowed the item in the School Board accounts in spite of the protest of the Nonconformists, the auditor's interpretation of the law being in accordance with that of the School Board. He told the Nonconformists that they might appeal to the Local Government Board, but the question has arisen whether they had better not carry the case at once to the Court of Queen's Bench, where the point at issue between the School Board and the Nonconformists may be authoritatively settled. The point in controversy is a curious one. There is no doubt that trustees and corporations administering property at their discretion pay the voluntary Church rate on the property out of the proceeds of the property; but it is contended by the Nonconformists that the School Board does not stand in that position. If they pay a Church rate they must go to the ratepayers for the money, the account forms part of the school rate, which in its turn forms part of its borough rate, and the whole is demanded of the ratepayer, and enforced by legal proceedings whenever necessary. Therefore whenever the borough rate is enforced the school rate, including a fraction for Church rate, is enforced, and this is considered to be contrary to the Church Rate Abolition Act, which provides that nobody shall be compelled to pay Church rate. This is the issue, and I cannot

have the slightest doubt that when it comes to be tried in a court of law the School Board will find themselves in the wrong.

Correspondence.

THE BISHOP OF ST. ALBANS AND THE BURIALS QUESTION.

To the Editor of the Nonconformist.

SIR,—The Bishop of St. Albans told his clergy the other day at Stratford that "the episcopal office in these latter days was not a light burden." This can be easily believed. Bishops are expected, above all things, to be "safe" men; and in these days, when so many old ecclesiastical bottles are bursting with the new wine which has been poured into them, the carrying out of a "safe" policy often looks remarkably like an exhibition of impotent mediocrity. Thus the Bishop of St. Albans declares that "the troubles of the Church of England might be composed to-morrow, if they could only be persuaded to cease from vain contentions about matters which could never be regarded alike from different standpoints." True, indeed, "if" "Your *if* is the only true peacemaker; much virtue in *if*." It is interesting to know on such authority that the difference between the Ritualist and the Evangelical is only a "vain contention." In the eyes of most people there is a very fundamental distinction between the teaching of the two; and the unsophisticated mind cannot get rid of the idea that public morality is outraged by their both giving their "unfeigned assent and consent" to the same formulas. We may infer, however, that the Bishop of St. Albans thinks they may both honestly do so; and if they will but restrain their zeal and cease to trouble the authorities, and give up attempting to cast each other out of the Church, all will be well. The character of the advice is not new. The same voice has ever been heard in periods when the minds of men have been deeply stirred; but it has never proved equal to the healing of controversies or the prevention of revolutions.

But I do not care to dwell upon the almost pathetic desire of the Bishop of St. Albans to see the Church Association and the English Church Union abolished. I am more concerned with what he has to say in reference to the claim of Nonconformists to bury their dead in the common churchyards with their own religious rites. The bishop is convinced that "very considerable alterations concerning the laws of burial are impending"; but he is apparently determined, nevertheless, to hoist the banner with the device "No surrender." Compromise, he said, was impossible, "because one party would not be satisfied without the concession of all they desired, and that was what the other party could not be induced to surrender. Meanwhile, the world looked on in amazement, and wondered why the one should demand so persistently, and the other refuse so stoutly, what seemed to them so small a thing. For the world had not studied the history of such demands and their concession." In the reports which I have seen of the charge, the right rev. prelate does not vouchsafe any history of "such demands and their concession," but he was clear thus far, that "the cry which had gone forth was a political one." The bishop, in common with many Churchmen, seems to think that any cause which is political in its purpose and origin must necessarily be evil. Does it never occur to his lordship that he is a ruler in a political church, that he is a member of a political House, that he was made a bishop by a politician? If, therefore, there is any inherent evil in things political, he must be a large partaker in that evil. But the cry that has gone forth for the admission of Nonconformists to the churchyards is really a religious one, and it is only made political by the fact that the political Houses of Parliament can only alter the law of the political Church of which Dr. Thomas Legh Claughton is a political bishop. His lordship is a persistent optimist. "It could not," he said, "have escaped their notice that it was by single cases of unwisdom that this question had been raised and embittered." It may be admitted that instances of "unwisdom" on the part of the clergy have embittered the controversy on this subject; but the Bishop of St. Albans must have sedulously closed his eyes to facts during his not very brief career, if he imagines that this question would never have been raised if unwise or ill-conditioned clergymen had never wounded the tenderest feelings of Nonconformists in the hour of deep affliction. The Nonconformists number half the nation; and, if there never had been an instance of

clergy, they would have asked the question, Why should we be prevented burying our dead with our own religious services in the graveyards in which Dr. Claughton admits we have a common right of burial?

The bishop suggests as a remedy the formation of cemeteries, and the compelling of every parish "to set apart a piece of unconsecrated ground, a portion of which might be set apart for any community of Christians who desired it." And having gone thus far, he makes some edifying comments upon "this delimitation of cemeteries and separation after death." "But," he asks, "whose fault is it? Who began the quarrelling? Our forefathers did not disdain a common burial-place, with a holy, Scriptural, comforting service, without one word needing to be expunged, save for such as die in their sins." Nor do we disdain a common burial-place. We want no cemeteries. The old churchyards where our fathers lie are good enough for us; we only want the reasonable privilege of burying our own dead there with our own "holy, Scriptural, comforting" services. "Whose fault is it?" The fault of the exclusive church, which maintains a manifest injustice, and thus fastens a badge of inferiority upon all Nonconformists. "Who began the quarrelling?" Such questions were doubtless asked when Nonconformists demanded the repeal of the Five Mile Act and the Conventicle Act. Possibly, too, Restoration bishops at times unctuously lamented the separation of Christians, and in the spirit of Dr. Claughton, when Dissenters asked to be relieved of some of their disabilities, they may have replied, "Our forefathers did not disdain a common place of worship, with a holy, Scriptural, comforting service, without one word needing to be expunged." Clearly this would have been as good a reply to the demand by Nonconformists two hundred years ago for permission to worship without let or hindrance, as the reply of the Bishop of St. Albans to-day to the demand for the right to perform Nonconformist funeral services in the churchyards.

Still the bishop thinks the difficulty "might be remedied by consent by a congress of Christians meeting in love and willing to lay down their weapons of war when such weapons could no longer avail in death. Such a congress would end in the shame and confusion of the real authors of the strife, whoever they might be; for the persons most clamorous for the alteration of the law were those who would be least satisfied with the change." Now really if the Bishop of St. Albans believes this, why does he not call such a congress? Why does he not, in the interests of his Church and the interests of the public peace and well-being, make an effort to put to "shame and confusion the real authors of the strife?" Why does he not take these means which shall so inevitably expose the hollowness and falseness of the agitation, which has compelled a body so Conservative as the House of Lords to declare in favour of a complete concession of Nonconformist demands? But there will be no such congress attempted. The passage is nothing more than a little bit of conventional rhetoric—a piece of Episcopal optimism—not a cure ever intended to be put to a practical test. Does the Bishop of St. Albans ever read the *Contemporary Review*? If he does he will find in the October number an article by a man of great ability as full of scorn towards Nonconformity as it well could be. But even in that heated polemic of Principal Tulloch's there are a few words of wisdom which Dr. Claughton and his colleagues in the Episcopacy might do well to ponder. Dr. Tulloch speaks of the "spiritual cowardice, if also pride, which continues to exclude the Dissenter and his minister from the parish churchyard." He affirms that "to any save the conventional Anglican the idea of this exclusion is utterly unintelligible; and he alludes to the folly and injustice of the conduct of the clergy on the burials question." This is the language of a great friend of religious establishments. But the bishops and clergy of the Church of England have made up their minds that the fate of the Establishment is bound up with the continued exclusion of the Nonconformists from the national burial grounds. They have, doubtless, done a good deal to make it so; and every year that passes will intensify this feeling. Compromises are out of the question; and cemeteries, whether proposed by bishops or Prime Ministers, will not be accepted by Nonconformists as a solution of the difficulty. The simple, untrammelled concession of the right to hold our own services in the churchyards of the nation of which we form a part is what we want. With less we will not be content. Time is on our side, and the Bishop of St. Albans may rely upon it that the time is not distant when all other suggestions save this will have passed into the limbo of abortive proposals for the maintenance of established injustice.

Truly yours,
J. A.

PROVINCIAL MAYORS.

The following gentlemen were elected on Saturday:—Abingdon, Alderman William Ballard (C) (fourth time); Banbury, William Edmunds (C); Barnsley, B. Marshall (L); Barnstaple, W. Avery (L); Barrow-in-Furness, Alderman E. Wadham (C); Bath, Alderman Chaffin (L); Batley, Robert Talbot (L); Beaumaris, A. Laurie (C); Beverley, Alderman A. Crosskill (L) (fourth time); Bewdley, Robert Acton Pardoe; Bideford, G. Pollard (L); Birkenhead, John Baird (C); Birmingham, Alderman Jesse Collings (L); Blackburn, Adam Dugdale (C); Bolton, Alderman P. C. Marsden (C); Bootle, John Nowell (C); Boston, James Thorn (L); Bradford, Angus Holden (L); Bridgwater, W. T. Holland (L); Brighton, Alderman H. Davey (L); Bristol, Alderman G. W. Edwards (third year); Buckingham, Edward H. Ridgway (C); Burslem, Alderman Hulme (L); Bury (Lancashire), Alderman Park (L); Bury St. Edmunds, J. Ridley (L); Burnley, Alderman Robinson (L); Canterbury, C. Goulden (L); Cambridge, Alderman Henry Rance (C); Cardiff, Alderman D. 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The Nonconformist.

WEDNESDAY, NOVEMBER 13, 1878.

THE WEEK.

The event of the week is the Prime Minister's speech at the Lord Mayor's banquet at the Guildhall on Saturday, upon the chief points of which we have commented elsewhere. Eight Cabinet Ministers were present on the occasion, but the serious speaking was left to Lord Beaconsfield, who dealt with the topics of the day with his accustomed skill before an audience which applauded him to the echo. We need not here refer to the vague remarks with which his lordship skimmed over the Afghan difficulty. His strong point was the Treaty of Berlin. He holds it to be "quite impossible that any of the signatories of the Treaty of Berlin would attempt in any way to withdraw from its engagements"; but in any case "it is the policy and the determination" of her Majesty's Government that the treaty shall be "carried out in spirit and to the letter; and, believing that the settlement of Berlin expressed in the treaty is one that will advance the progress and civilisation of the world, and that it includes provisions admirably adapted to secure peace and the maintenance of peace, Her Majesty's Government would, if necessary, appeal with confidence to the people of this country to support them in maintaining to the letter and the complete spirit the Treaty of Berlin with all their energy and all their resources." This flourish was the only part of the speech that had aught of a disquieting aspect, and Lord Beaconsfield took care to make it innocuous by expressing his belief that the Government would not "under any circumstances" be driven to such a course. His lordship declares that Cyprus—"a strong place of arms," whatever that may mean—will be no burden to this country, but that its occupation will, with the Anglo-Turkish Convention, be the means of effectually protecting "the Queen's dominions" in India. The worst characteristic of the speech was the absence of any reference to the general depression of trade and the increase of distress at home.

It has been variously interpreted abroad. Some of the Paris papers consider that its tone is calculated to insure peace; others that Lord Beaconsfield's statements with regard to the execution of the Berlin Treaty are not borne out by the facts. He takes too optimistic a view of things, and if he believes what he says, he is labouring under deplorable delusions. *Le Temps* speaks of his lordship as having insisted upon what everybody knew, and passed over in silence what everybody wished to learn, and as disguising the real truth under puerile exaggerations and misplaced boasts. The German press sees in the speech a determination to insist upon the execution of the Treaty of Berlin, and the Vienna papers are satisfied with his declarations, while the *Golos* of St. Petersburg contends that his lordship "has successfully obtained the double object of delivering a speech of a pacific character and at the same time showing that the basis of his foreign policy continues to be enmity to Russia." But in general the Russian Press, the tone of which has vastly changed during the past week, has little to say relative to the Guildhall speech.

That speech, especially the blustering passage quoted above relative to the observance of the Berlin Treaty, receives a new interpretation from the semi-official announcement of this morning that on Saturday last our Ambassador at St. Petersburg had from the Russian Foreign Office a distinct assurance "that it is the wish of the Emperor to give all due respect to the stipulations of the Treaty of Berlin, and to bring about the much-desired pacification by the faithful execution of the Treaty, and that no Imperial functionary will fail in his duties in that respect." If—as was

no doubt the case—Lord Beaconsfield was cognisant of this pacific message before he spoke at the Lord Mayor's table, his theatrical bravado was as uncalled for as it was offensive. As the *Daily News* says, his language "was simply 'the hare-brained chatter of irresponsible frivolity' playing at statesmanship." But, however that may be, the pledge of the Czar is of great importance at the present crisis. It seems, also, that Count Schouvaloff is to return at once to London in order to give effect to these pacific assurances, and that the influence of Prince Gortschakoff and the Russian officials who are disposed to ignore treaty obligations, is decidedly on the wane.

In other respects the Eastern horizon is becoming brighter. The appointment of Midhat Pasha to be Governor-General of Syria is an auspicious event. Whatever may be said of that statesman's political theories, he was for many years a most successful administrator in Bulgaria, in which province he preserved order, and vindicated the rights of all sections of the population. It is stated, also, that the reform scheme for Asia Minor is being elaborated with the hearty co-operation of the Sultan. The new Constitution for Roumelia, a most complex scheme, has been published in full, and contains some excellent provisions which, if carried out by the semi-independent authority created by the Commission, will put an end to the misgovernment of that province. It is a good sign that the Russians at Philippopolis have ceased to interfere with the work of that Commission, and that Prince Dondoukoff and his subordinates no longer agitate for a Bulgaria as defined by the Treaty of San Stefano, or give secret support to the Macedonian insurgents. It appears also that the Porte, accepting the advice of the French Government, is ready to enter upon serious negotiations for rectifying the Greek frontier, and that Austria is able to proclaim a general amnesty in Bosnia and Herzegovina.

The news from India is scanty and contradictory. War preparations on a large scale continue, and every arrangement is being made for an advance of the British forces across the frontier of Afghanistan after November 20, in the event of Shere Ali's reply to Lord Lytton's ultimatum being unfavourable. The report that the Ameer has a large force near the Khyber Pass, and is strengthening the fort of Ali Musjid, does not bode a pacific arrangement, but there are other facts—such as the widespread sickness in his army, the hanging back of frontier tribes, and the probable advice of his Russian friends at Cabul—which would induce him to come to terms with the Indian Government. On Monday Lord Northbrook, and yesterday, and with more emphasis, Mr. Fawcett, "the member for India," condemned the course taken by Lord Lytton, and especially the proposal to take an advanced frontier—a "scientific frontier"—in the direction of Afghanistan. The late Viceroy of India joins with Lord Lawrence in deprecating a policy which has broken up our amicable relations with Shere Ali, and driven him into the arms of Russia.

We report elsewhere at some length the proceedings of the Conference of the Scottish Council and friends of the Liberation Society held in Edinburgh last week. They had an excellent account to give of the active operations of the past year, and can point to recent bye-elections and to the action taken by the Kirk leaders as conclusive proof of the rapid growth of the disestablishment cause north of the Tweed. As our readers are aware, that question is taken up on various grounds in Scotland—the Free Church, for example, basing their antagonism to the State Church on exclusively religious and ecclesiastical considerations, while other Dissenters view it in its national aspects. Under these circumstances the Conference has instructed the Council to draw up a scheme

indicating the bases on which the separation of Church and State can be carried out. Seeing that disestablishment is likely to be the "burning question" before Scotch constituencies at the next general election, this resolution has not been adopted too soon. The *Scotsman* makes a great to-do about the divergence of opinions between Mr. McLaren, M.P., and Dr. Hutton as to electoral policy; but whatever difference of opinion there may be on the point will, we doubt not, disappear when the time for action arrives. Whatever course Scotch Liberals may propose to take when the crisis arrives, the leaders of the Church party will take care that the disestablishment question is in the forefront, and the friends of the Liberation Society that it is not fought out on a sectarian basis.

The inquiry ordered by the Board of Trade into the melancholy catastrophe caused by the sinking of the Princess Alice by collision with the Bywell Castle on the Thames, has come to an end. Mr. Balguy and his assessors express their unanimous opinion that the fatality was caused by the unfortunate mistake of the master of the former vessel, in suddenly changing its course at a critical moment, thus rendering inevitable the disaster in which he perished, with upwards of 600 of his passengers. But the chief importance of the inquiry attaches to the recommendations attached to the report with a view to render such collisions impossible in future. It appears that no recognised rule of road prevails on the Thames, as is the case with sea-going vessels; although this is the more essential because, owing to the exigencies of river traffic, steamers are perpetually crossing from side to side as they call at various piers. True, the Privy Council, on the application of the Thames Conservancy Board, promulgated certain rules in 1872 for the river navigation; but, practically, they are a dead letter, and, indeed, do not seem to have been made known to those most concerned. Perhaps the Conservancy Board will have some explanation to offer of this apparent neglect. There is also a special committee now sitting under the appointment of Lord Sandon, whom it behoves to consider whether the specific recommendations made by Mr. Balguy and his colleagues can be efficiently carried out with a view to keep the channel clear, and to prevent accidents. It is suggested also that the ancient monopoly exercised by the Watermen's Company, by virtue of which only freemen of that company and their apprentices are entitled to navigate the river, should be so far modified, if not altogether abandoned, as to ensure some knowledge of their duty on the part of these nondescript persons. Among the minor points of the report are suggestions that passenger steamers should not ply after dark; that anchored vessels and hulks should no longer be allowed to encumber the stream; and that lighters and other craft, instead of being allowed to drift along broadside, should be moved by tugs. It is to be hoped that an end will be put to the divided jurisdiction that now prevails, and the public have a right to insist that no available means shall be left untried to render the silent highway as safe as human expedients can devise.

The Free Episcopal Church, as well as the conflicting Church Association and English Church Union, continues to trouble the repose of the bishops. On the 5th inst. the Rev. N. R. Tuke, late rector of Knossington, was consecrated a bishop of that communion, at Southend. Thereupon the Bishop of St. Albans, the authorised bishop of the diocese, opened a correspondence with Dr. Gregg, who officiated on the occasion, denying that he (Dr. G.) was "validly and canonically consecrated," having derived the virtue through "Dr." Cummins, who was at the time under prohibition by the American bishops from performing any episcopal act. Not only the Bishop of St. Albans, but the entire Episcopal Bench, refuse to recognise Bishop Gregg as in "the historical succession," though obliged to admit that Dr. Cummins, when he transmitted that succession from the see of Canterbury through the three bishops by whom Bishop Gregg was consecrated, was "not yet formally deposed." We do not pretend or care to know who is canonically right in this curious controversy. But it is a fact that there are already in England three "bishops" outside the Anglican Establishment, and that the Church over which they preside is growing in numbers, and has prepared a reformed Prayer Book, such as Lord Ebury has sighed for in vain. In the correspondence referred to Bishop Gregg is equal to the occasion. He remarks:—"That there is a real cause for the existence of the Reformed

Episcopal Church in this land is witnessed by the fact that in the diocese of St. Albans we have hundreds, if not thousands, of active sympathisers, and these not exclusively confined to the laity. The cries which reach me from oppressed Churchmen in very many places for an Evangelical ministry are indeed distressing." All this must be gall and wormwood to the authorised Episcopate. They skilfully manage to prevent the three parties in the Church from going to extremities, but against the pretensions of the Free Episcopal Church, which is amenable neither to Convocation nor Parliament, they have no available legal weapon.

The published report of the Rhodope Commission, to which reference was made last week, has given rise to not a little controversy, as was to be expected. Intense partisans of both Russia and Turkey have, of course, taken opposite sides in the dispute, which threatens to wax yet warmer. Lord Elcho's letter to the Earl of Shaftesbury, as published in the *Pall Mall Gazette*, calling upon that nobleman "to use his power in order to ensure that the hideous crimes chronicled in the report shall not escape deserved public condemnation," has evoked a reply in the columns of the same journal. Lord Shaftesbury, in his own vigorous rhetoric, expresses his "grief and indignation," and avows his belief "that the atrocities reported are strictly true." Yet he hopes that good may come out of evil—to England at least—and that "the Mussulmans of Afghanistan may learn what they are to expect from the embrace of the Russian." His lordship, however, states his "deliberate and conscientious conviction that all these evils have arisen, and that many more will yet arise, from the rejection of the Berlin Memorandum" by Great Britain. After this episode, Mr. Humphry Sandwith appears on the scene, and writes to the *Echo* impugning the report, and joining issue with Lord Elcho and Shaftesbury—especially the latter. He urges that the horrible accusations against the Russians are supported by no proof; that the evidence given was manipulated; that similar charges have been brought against the Russians elsewhere without proof; and that the Turks themselves are responsible for any slaughter that took place. Mr. Sandwith writes of what he has seen in the conduct of Russian troops and of Turkish officials, and on the strength of this he says:—"I confess myself absolutely sceptical as to the Russian atrocities; first, from the composition of the commission; next, from the disagreement of the commissioners; and lastly, from the inherent improbability of the stories." He reminds us of what took place in suppressing the so-called riots in Jamaica under Governor Eyre, and says that we are the last people in the world to throw stones at our neighbours on the score of State perfidy. Here the controversy stands for the present, awaiting further light.

The despatch of Secretary Evarts to Mr. Walsh, the United States Ambassador to the English Court, in reply to that of Lord Salisbury on the subject of the Fisheries Award, has now been made public. It bears date Sept. 27, and was written at the behest of Congress, where some strong things had been said by a few impulsive men, so that it became necessary for the Washington Cabinet to take official notice of the circumstances. Mr. Evarts, while pointing to the circumstance that the award was not unanimous—the United States Commissioner, as perhaps was natural, dissenting, because of his objection to the amount of five and a-half millions of dollars—yet does not lay stress on the want of unanimity, but only calls Lord Salisbury's attention to it. It is obvious to reply that the Geneva award in the matter of the Alabama was not unanimous, but we did not therefore seek to evade payment. Nor can the objection be regarded as valid that the amount under the Halifax award was more than was expected. If this held good, any party to any arbitration might, if dissatisfied, presently repudiate it. We cannot but regard the circumstance as unfortunate that at this juncture the matter should be complicated with the dispute arising out of the Newfoundland Fisheries.

Mr. Grant, of Maidstone, has produced a speciality in the shape of cherry brandy, which, when taken in water, has all the agreeable qualities of a liqueur devoid of intoxicating qualities, and is well adapted as a cordial in cold weather.

In an advertisement elsewhere are stated the terms of issue of 5,000 shares of 20l. each in the Isabella Gold and Silver Mining Company (Limited), whose object is to work a mineral property at Silver Mountain, California, and who, it will be seen, offer some special inducements to intending investors.

Religious and Denominational News.

CONGREGATIONALISM IN NORTH WALES.

On Tuesday last week the school and manse for the Congregational Chapel at Mold, the foundation-stones of which were laid in May last by the Duke of Westminster, were formally opened. In the afternoon the Rev. E. Herber Evans preached to a large congregation in the chapel. A tea-meeting followed in the Market Hall, and in the evening the schoolroom was opened by Mr. Morley, M.P., a public meeting being afterwards held in the chapel, over which Mr. John Roberts, M.P., presided. The Rev. D. Burford Hooke, the pastor, having read letters of apology from Mr. Gladstone, the Duke of Westminster, Mr. Richard, M.P., and other gentlemen, expressing regret at their inability to be present, stated that the total cost of the school and manse would be about 1,850l., of which 950l. had been given or promised. He had received an offer from a gentleman to give 100l. towards the balance, if they would clear off the debt at once, or to pay the interest of the debt if they undertook to clear it off in three years.

The CHAIRMAN said he had the pleasure of visiting the school with Mr. Morley that afternoon. The schoolroom appeared to be very commodious, and he was very glad to see it so completely fitted up, and he hoped it might be continuously used and prove a great advantage, not only to that church but to the town of Mold generally. (Hear, hear.) At the same time, he could not forget that its general purpose was to form a Sunday-school, and he thought it was impossible for any person speaking on such an occasion as that to exaggerate the blessing Sunday-schools had proved to the Principality in very many respects. (Applause.) After dwelling upon this point, he said he could speak the more strongly on the subject because it had been his happy experience to have taken part in Sabbath work since he was young—as a scholar, a teacher, and as a superintendent—(Hear, hear)—and he would venture to say, in relating his own experience there that night, that when he left school and started upon business life in the town of Liverpool he thanked Providence for having connected him with Sunday-schools and with Christian work. (Hear, hear.) The chairman went on to advocate the retention of the Welsh language, and then spoke of the work which had been done, and was being done, by Mr. Morley—"England's greatest layman," without whose generous assistance many schools would never have been built and opened. He hoped Mr. Morley would reconsider his decision to retire from the representation of Bristol.

MR. MORLEY, M.P., who was much applauded, thanked Mr. Roberts for his kind expressions, and said it was a great pleasure to meet with gentlemen like him who had earnest convictions and the welfare of the people at heart. In connection with Sunday-schools, he urged the importance of interesting the young in temperance and of cultivating a spirit of brotherhood. He went in for the school board system with all his heart—for wherever they were the rights of conscience were preserved, and he rejoiced that they had some 200 in London—schools in which the best secular education of its kind was given, together with what he called honest and fair teaching of the Bible. (Applause.) He thought that middle-class people would have to take care that the lower classes did not outstrip them in the matter of education. He believed middle-class education was now about as unsatisfactory as it could be, and the well-to-do class would really do well to look to the character of the education their children were receiving. He strongly urged that that schoolroom should be occasionally used for political lectures and for evening classes. His conviction was strong that they had kept too much away from practical effort in connection with the social condition of the people. Their duty was not to confine themselves to religious effort alone, most important though that was to the end they had in view, but to throw their influence into any work which might, by God's help, lift the people out of all degrading and low habits. (Applause.)

After a few remarks from the Revs. G. M. MURPHY and J. JOHNSTONE, the proceedings terminated in the usual way.

On the following morning (Wednesday) there was a public breakfast to inaugurate a Mold branch of the Congregational Total Abstinence Society, which was well attended. Mr. MORLEY presided, and in the course of his opening speech said he believed temperance to be the greatest question of the day. He was extremely anxious that they as Congregationalists should take their share in that great work, and took courage from what he saw was being done in the Established Church. He did not care for the pledge, having himself abstained for twenty years without one, and he had had admirable health and had done all his work with the use of water. He did not look to Parliament for a remedy, and believed with Mr. John Bright that the Permissive Bill was a bad bill, and that the electoral policy which its advocates were pursuing was "insane." With reference to the Irish Sunday Closing Bill, Mr. Morley said there was a very great preponderance of public opinion in Ireland in favour of that bill, and he was thankful to believe that it was working satisfactorily. He had urged the Welsh ministers to take up the subject, and secure a bill with that object. They could not get a bill for England yet because the people would not have it, and he did not believe in going ahead of public opinion in this matter. If they could get a Sunday

Closing Bill for Wales and Ireland, then they would get it passed for England. He went on to speak of the great assistance which was rendered to temperance reform by the cocoa houses, and urged that these should be carried out on a sound commercial basis.

After some remarks from Mr. Samuel Bowly, of Gloucester, the Rev. J. Johnstone, Mr. T. Minshall, of Oswestry, and many others, the CHAIRMAN said that it would be well if Mr. Bright and Sir Wilfrid Lawson would determine to go into a room and not leave it until they had agreed upon some measure which would be accepted by the majority of the people. A resolution having been carried to the effect that a North Wales Auxiliary to the Congregational Total Abstinence Society should be formed, Mr. DAVID ROBERTS (Chester), said in Chester there was an association, consisting of about 500 members, which had pledged itself not to vote for any candidate for Parliamentary honours who would not undertake to support the Permissive Bill. The result was that at the last election that number of votes were unrecorded. The CHAIRMAN said the best thing that Mr. Roberts could do was to go to Chester and try to induce those 500 persons to change the absurd decision to which they had come. The supporters of the Permissive Bill must wait until public opinion was properly ripe. It was very well to see that candidates sympathised with their efforts in the direction of temperance, but to go and say they would not support it, might be, a first-class candidate, because he would not pledge himself to vote for the Permissive Bill was the maddest thing they could do—(cheers)—in the interests, not only of the temperance cause, but of good government throughout England. They let in the Tories because they could not get a Liberal candidate to do the exact thing they thought to be right. He would denounce that wherever he was. (Cheers.)

At one o'clock on Wednesday the members of the Executive of the Congregational Union dined together at the Royal Oak Hotel, Mr. A. J. Brereton in the chair. Brief addresses were delivered by Mr. S. Morley, M.P., Rev. Alex. Hannay, Mr. H. Lee, J.P., and Mr. H. G. Roberts.

Subsequently there was a conference of the friends and supporters of the Society for Establishing and Sustaining English Congregational Churches in North Wales in the Market Hall, Mr. Morley, M.P., in the chair. There was a large and influential attendance of ministers and delegates. After singing and prayer, the Rev. D. B. Hooke (the secretary) presented the second annual report, which referred to the difficulties they had met with, and the encouragements they had received. They were hoping to promote a cordial co-operation with the Calvinistic Methodists, there being a desire for united action on both sides, and they had largely circulated a magazine in the interests of the Union. During the year grants had been made to some seventeen small churches which had been visited by the secretary, and various sums had been voted towards the erection of new churches. The finances had improved, the increase of subscribers being chiefly in Wales. The claims of the society were brought before the various Welsh county unions of North Wales, and in each a resolution was passed, commending its support to the churches comprised in those unions. During the summer months services had been held in various towns and in watering places. At several places important sites have been secured for building purposes, and your committee trust that by the continued kindness they might be enabled to assist these struggling churches in erecting suitable buildings.

The CHAIRMAN, in an opening speech, expressed his hearty sympathy with this interesting undertaking, which was quite distinct from missionary effort among the Welsh people. It was an effort by Welshmen, helped by Englishmen, to supply the want which existed for English preaching in North Wales. (Applause.) He congratulated the committee on what they had already done—it was true it was not very much, but it was in the direction of progress—and he hoped that steps would be taken to largely increase the means for extending the opportunities for English preaching, and that the overtures to other denominations would prevent needless rivalry and the useless increase of chapels. The claims of the Church Aid Society would be brought before them. He cordially co-operated with that movement, and hoped means would be devised for a very much enlarged work in the places where there was so great a need for the society to aid in supplying the spiritual wants of the people. He was told that the Welsh people were in a sort of transition period, and that—in spite of all that might be said about the perpetuity of the Welsh language—there were many Welsh people quite as well satisfied to listen to an English sermon as to a Welsh one. So that, in helping to provide means for English worship, they were also helping the Welsh people.

The financial statement, read by Mr. Minshall, the treasurer, showed that the income for the year had been about 649l., more than half of which had been expended in grants, and that there was left in hand a balance of 185l. 11s. 5d.; more than which has already been promised for various objects.

The Rev. D. ROBERTS, of Wrexham, in moving the adoption of the report, said that Mr. Morley had a warm corner in the hearts of Welshmen, and he expressed a belief that an immense deal of good would result if the two leading denominations of the district could work together. The grants they had been able to make had been most useful. In the chapels in Wales they had accommodation for 70 per cent. of the population, but in some places

even more were wanted, and in some they were unable, through the oppressive action of certain people, to obtain sites. But the Welsh people could not give much pecuniary help to the movement. The resolution was seconded by the Rev. R. W. LLOYD, of Chester, who bore testimony to the self-devotion and self-sacrifice of their secretary (Mr. Hooke). Other formal resolutions having been passed, the CHAIRMAN said he hoped Welshmen would give more pecuniary aid to the movement, and the SECRETARY said that there had been this year a substantial improvement in the contributions from the Welsh counties. (Hear, hear.)

The Rev. A. HANNAY then gave some explanations of the objects of the Church Aid and Home Missionary Society. It certainly would not become him, without instructions from the executive of the Church Aid Society, to take any steps to urge the North Wales people to enter into association with the Church Aid Society, which, when it was formed, was intended to deal simply with the English question and not at all with the Welsh question. He found that the matter had never been formally before the society, and thought it would be better that some expression of feeling should be called forth from the meeting before he attempted to make any statement as to a possible mode of carrying out an affiliation of the Church Aid Society with this society. [The Rev. HERBER EVANS asked the terms on which the South Wales Association were admitted, and then they might consider the matter.] Mr. Hannay said the South Wales Association, considered as an administrative body, very closely resembled the North Wales Society, but it had this disadvantage, that it had no tabulated statement of its principles or of its modes of operation, and it was only in conference with the members of that society that he could discover what the South Wales Society really was. By the resolutions passed at that conference it was decided to form the several English associations of South Wales into a confederation, and the various unions of South Wales would now practically form county associations, and as such they purposed to enter the Church Aid Society. In North Wales they would not require to make any such change in order to do this, for as he read their constitution he found that practically, as to their rules and modes of operation, they were a county association. Their coming into the Church Aid and Home Missionary Society without funds was out of the question—their coming in to draw from the exchequer without assisting and contributing to it was out of the question; and if any step which they might take would lead to their being mainly a receiving and not substantially a contributing body, they would occupy a position of great disadvantage as compared with the other bodies that were entering the society. He raised these questions because he wanted them to look at them practically. (Hear, hear.) Their present income was between 600*l.* and 700*l.* a year, and that was not raised, to any material extent, within their own bounds; and he had a certain doubt, since he had come to look at the matter that day, whether it would be wise either for the North Wales Society or the Church Aid Society that they should just at this stage become affiliated. In South Wales they had there four English county associations, and it was proposed to federate these into one South Wales Society, and they came in on the same terms with the county associations of England. If, on the part of the North Wales friends, there was a determination to make their part of the organisation a vital, supporting, contributing force, and not merely a force of suction, drawing to itself, then let there be a full and clear statement of the matter from this conference. (Hear, hear.)

A good deal of discussion followed, in which the Revs. P. W. DARTON, Dr. THOMAS, A. HANNAY, and the chairman took part, Mr. MINSHALL proposing that the further consideration of the matter should be postponed for at least twelve months. Mr. HOOKE suggested that some scheme should be submitted by Mr. Hannay, and that then the matter should be referred to the executive committee, with full power to act. This was eventually agreed to, and after votes of thanks the conference came to an end.

In the evening there was a public meeting in the Calvinistic Methodist Chapel, Mr. Morley as before presiding. There was a good attendance. In the course of his opening speech the CHAIRMAN said it would be a glorious sight if in two or three districts of North Wales, where there was a visible deficiency of religious teaching, they could make a joint effort of all these denominations to bring the people under the influence of Christian teaching. (Applause.) He was convinced it could be done, and he should be glad personally to co-operate in any such effort. He protested against the enormous expense of many of their places of worship, when the money they spent in the elaborate ornamentation of their city churches was wanted in their country villages. (Hear, hear.) He believed most thoroughly that the people would never be won to Christ by the ministrations of the pulpit only; but the minister must gather about him earnest lay Christians, who would go out on the Lord's Day and talk to the people in a way that should be acceptable to them. (Applause.) The Rev. A. HANNAY, who was the next speaker, explained what the Church Aid Society contemplated. They wished to raise the standard of giving for church aid and home missionary purposes, and to enlarge the horizon, and point to the wide field there now existed for their effort, and he believed that when then lowering commercial times were become

matter of history they would double and quadruple, through the agency of this society, what had been as yet raised for this purpose. And not only would the standard of giving be raised, but a better provision would be made for the distribution of the money which the church supplied. The county of Lancashire now raised 3,000*l.* a year for church aid and home missionary purposes. They could not be expected to raise more this year, but they hoped that next year they would raise 10,000*l.*, and they asked all counties to pour their gifts into a common treasury which should be available for the churches in all parts of England and not merely for the churches in the districts where the money came from. The necessity for the society was shown by the fact that of 1,800 Congregational ministers in England, fully one-half did not get more than 150*l.* a year, over a hundred had less than 150*l.* a year, and he should hardly like the reporters to get hold of the number of those who had less than 100*l.* a year. The reason why they desired a new system for the distribution of the funds collected was that they might be able to bring the surplus wealth of the opulent counties to the aid of the poverty-stricken and weak agricultural counties. (Applause.) Mr. HENRY LEE, J. P. (Manchester), hoped the Church Aid Society would not so much depend on the few large contributions of the rich as on the smaller gifts of the many. The Rev. E. HERBER EVANS (Carnarvon), then delivered a characteristic speech full of his usual energy and humour. The Rev. JOHN THOMAS, D.D. (Liverpool), ex-chairman of the Congregational Union of Wales, then delivered an eloquent Welsh speech, which was listened to with deep attention. He maintained that the Nonconformity of Wales was the result of the religion of Wales. The number of Nonconformist Church members and Sunday scholars of Wales were at least 600,000, while another 100,000 would declare themselves adherents. The State Church had only 150,000 members in the Principality. He then sketched the main elements of Welsh Nonconformity, and said that its chief attractions would be found in the power of evangelical teaching of its pulpits, the enthusiasm of its religious services, its private society meetings, and its love of morality in its members.

After various votes of thanks, the proceedings were brought to a close.

The Rev. A. W. JOHNSON will close his ministry at Penzance on the last Sunday of the year, having accepted a unanimous invitation to the pastorate of Fowlmere, Cambridge.

FOREST HILL.—The Congregational Church, Queen's-road, the Rev. Robert Vaughan, pastor, has acquired the use of a public hall near the station, to be called Queen's Hall; on Sundays for a Sunday-school and occasional evening services for the people, and on Thursday evening for lectures, instructive exhibitions, &c. This action will bring the church into closer contact with a section of the population from which its secluded position has hitherto in great measure severed it.

NOTTINGHAMSHIRE CONGREGATIONAL UNION.—The autumnal meetings of this association were held on Nov. 5 at Mansfield. The ministers and delegates assembled for the transaction of the usual business at noon, and in the evening there was a public service in the Congregational Church. Addresses were then given by the chairman, the Rev. J. G. Jukes, of Newark (on "The growing need for the maintenance of the ancient principles of Independency"), the Rev. R. A. Bertram, of Nottingham (on "Social intercourse between pastor and people"), and by the Rev. J. E. Flower, M.A., of Nottingham (on "The best means of promoting the spiritual life of the churches"). Valuable statements were made by the last-named speaker in regard to the new "Church Aid Society." The secretary (the Rev. R. Dawson, B.A.) was absent owing to domestic affliction. There was a full attendance of representatives.

MR. SPURGEON'S HEALTH.—On Sunday night, in accordance with an old custom, observed every three months, the regular congregation at the Metropolitan Tabernacle vacated their seats for the purpose of giving strangers an opportunity of being present at the ceremonies, and of hearing Mr. Spurgeon preach. Though the weather was most unfavourable—rain having fallen copiously in the course of the afternoon and evening—the Tabernacle, which affords sitting accommodation for about six thousand persons, was crowded to its utmost capacity immediately after the throwing open of the doors. The signs of not a little disappointment, however, were observable amongst the vast congregation when it was announced to them that Mr. Spurgeon was unable, through illness, to attend as he had expected. The rev. gentleman, it appears, had an attack of illness in the morning, which confined him to his house and prevented him officiating at either the morning or evening service in the Tabernacle. His place was taken on both occasions by his son, the Rev. C. Spurgeon, who has lately returned from Australia. Mr. Spurgeon's illness is such as to preclude the hope of his being able to deliver his usual lecture to-morrow evening next, on which occasion also his son will be his substitute.

LONDON MISSIONARY SOCIETY.—MISSION ON LAKE TANGANYIKA.—The friends of the London Missionary Society will hear with pleasure and thankfulness that the missionary party from that society have safely reached their destination on Lake Tanganyika. On Monday morning the directors received a communication from the Rev. J. B.

Thomson, of the Central African Mission, conveying this gratifying information. Mr. Thomson dates his letter from Ujiji on Lake Tanganyika, August 25, where he and the main body of the expedition had arrived two days previously, namely on Friday, August 23. Mr. Thomson, and his colleagues, Messrs. Hore and Huntley left Mirambos in the Wanyamwezi country on Aug. 5; they were consequently eighteen days journeying to their destination on the Lake, in all seventy-three days from Mpwapa. They were in excellent health, had lost none of their goods, and had selected as a camping-place a site on one of the highest hills near Kizoma Bay, distant about three miles from the town. The men who conveyed the letters reached Zanzibar in about forty-five days, and adding thirty-three days for the transit by steamer, seventy-eight days only were occupied in the transmission of the mail to England—the quickest communication with Central Africa on record.

THE SUSSEX HOME MISSION SOCIETY AND COUNTY ASSOCIATION.—The annual meetings of this society were held at Hastings on the 28th, 29th, and 30th of October. On the evening of the 28th an admirable sermon was preached, in Robertson-street Chapel, by the Rev. Henry Batchelor, from the words, "Thy gentleness hath made me great." On the morning of the 29th the members and delegates assembled in the rooms, recently erected at a cost of nearly 6,000*l.*, in Priory-street for the transaction of the business of the Union. Dinner and tea were provided for the members and delegates, and in the evening a public meeting was held in Robertson-street Chapel, presided over by the Rev. James Griffin; at which addresses were delivered by the Revs. Robert Hermitson, Rhys Evans, J. E. Storrow, of Brighton; B. Williams, of Chichester; Dr. Wilson, of London; and Mr. Snell, of Mayfield. On Wednesday morning a paper was read by the Rev. Mr. Goadby, of Henley-on-Thames, which was followed by an instructive conference on "The best methods of dealing in the pulpit with dangers to the evangelic faith." In the afternoon the business of the Union was resumed, and the rules and principles of a Ministers' Widows Fund was considered. In the evening a well-arranged and well-conducted *conferance* was held in the School of Arts. The society has an income of 1,300*l.*, supports ten evangelists, and gives aid to nine ministers and six preaching stations.

SPECIAL MISSIONS TO YOUNG MEN.—The evangelistic services which the Rev. W. H. M. H. Aitken has been for some time conducting in the Guildhall, Exeter Hall, and one of the City churches were brought to a close on Friday evening last by a meeting in Exeter Hall. The Earl of Shaftesbury presided, and was supported by Mr. W. Edwyn Shipton, Hon. A. F. Kinnaid, Hon. T. Pelham, the Rev. E. W. Moore, Col. Stuart Wortley, Mr. Bowker, etc. Additional interest was attached to this closing meeting by the presence of about 500 persons who professed to have received benefit from the addresses of Mr. Aitken, and who sat together immediately in front of the speaker. The Earl of Shaftesbury expressed the pleasure which the success of this special mission had afforded to its promoters. Week by week it had been seen that the services had attracted increasing numbers, and had excited a deepening interest. No one could doubt this who had attended the noonday services in St. Margaret's Church, or who had witnessed the interesting scene in Guildhall when so many of the citizens of London attended, and where the Chief Magistrate presided. He hoped the Guildhall would be again used for similar gatherings. Mr. Aitken then delivered a special address to the 500 already referred to, and at the close a second meeting was held, which was prolonged until a late hour. It may be added that although the services in Exeter Hall are closed they will be resumed in Aldersgate, in the Lecture-room of the Young Men's Christian Association, the Rev. Neville Sherbrooke, the Rev. R. Roberts, and other ministers having undertaken to deliver addresses.

INTERNATIONAL SERVICES AT THE PARIS EXHIBITION.—The Council of the Evangelical Alliance have issued a report of the various international services which have been held in the Salle Evangelique at the Paris Exhibition during the five months that have elapsed since its opening on the 8th of May last. Meetings for various Christian objects have been held on every day in each successive week, and have been very numerous attended. The expectation of solid spiritual benefit conferred has been justified by the frequent attendance of the same persons at these meetings, and by the private communications which have been received expressing a grateful appreciation of the message delivered. Evangelistic services in the French language have been held twice on each afternoon, and occasionally in the evening, under the personal superintendence of the Rev. Lt. W. McAll, of Belleville, whose cordial and active co-operation, with that of his agents, has rendered invaluable service in carrying out the objects for which the Salle was erected. Opportunities have also been taken to address visitors in the German, Italian, and Spanish languages. From the statistics carefully collected it has been ascertained that up to the 30th of September last 68,000 persons have been present at these meetings. In response to an offer made by the Council of the Alliance to the various denominations of Christians in this country, an English service has been held in the morning and evening of every Lord's Day. These services have been conducted by Evangelical clergymen appointed by the Colonial and Continental Church Society.

The attendance has been very encouraging; the congregations have on an average amounted to 350 persons each Sunday, making a total of 7,350 persons. United meetings for prayer, reading of Holy Scriptures, exposition and addresses conducted by Christian ministers of the British and American Churches in Paris, aided by visitors, have been held on every Tuesday and Friday morning. The attendances at these meetings have amounted on the whole to 1,600 persons. Meetings, arranged by various societies, have been held at different periods, in connection with Young Men's Christian Associations, Lord's-day Observance on the Continent, and Christian Evidences. In addition, meetings for prayer in English have been held every morning, during the months of May, June, and July, at ten o'clock. The small room adjoining the hall has been largely visited by Christian persons, who have availed themselves of the materials for writing and for reading the religious journals provided. The register in which visitors have inscribed their names and addresses contains an interesting record of the numerous persons of various nationalities who have profited by the privileges supplied them in this room, and also by the opportunity it has afforded for fraternal fellowship with brethren of different countries united by the sacred bonds of the Gospel. The collective attendance at the whole of the various reunions and religious services up to the 30th of September last, is, upon a careful estimate, ascertained to have been about 82,200 persons.

LONDON UNIVERSITY.

The following are lists of the candidates who have passed the recent examinations:—

SECOND B.A. EXAMINATION.

First Division.—Israel Abrahams, Jews' and University Colleges; James Jeremiah Beuzemacher and George Board, private study; Oliver Eaton Bodington, Griggleswick School and private tuition; William Brown, private study; George Francis Colborne, private study and tuition; Samuel Corner and Andrew Newland Deakin, private study; Gabriel Eastwick Ford, University College; Robert Aspin Freeman, private study; Compton Theodore Galton, Stonyhurst College; James William Greig, University College; William Hewison Gunston, St. John's College, Cambridge; Hugo Lee Harding, Alfred Harre, Francis Philip Hartley, and George Henry Heath, private study; Charles Gaskell Higginson, Owens College; Joseph Newman Hooker, Cheshunt and University Colleges; Charles Isaac Houseman, University College and private study; Llewellyn Rowland Hughes, Woodhouse-grove School; Lionel Jacob, Trinity College, Cambridge; William Drewett Jeffrey, John Jenkins, and John Lawrence, private study; Arthur Goulden Leonard, University College; Harold Lewis, Grosvenor School, Bath; Alfred William Lockyer, private study; Joseph M'Grath, St. Stanislaus College, Tullamore; Walter Cartwright Massey and John Middleton, private study; Francis Charles Montague, Balliol College, Oxford; Francis James Nance, Woodhouse-grove School and private study; Wilfred Harry Nicholas, private study; Alfred John Read, University of Edinburgh; Arthur Reed Ropes, Edward John Scott, and Percy Howard Silcock, private study; Thomas Slater, Stonyhurst College; Charles Southall Owens College; George Alexander Stebbing, Catholic University College, Kensington; James Ambrose Story, Owens College; Charles Thomas Sutcliffe, private study; Theophilus Lupton Taylor, King's College; Herbert Henry Charles Thurston, Stonyhurst College; Horace William Turner, University and Cheshunt Colleges; John Augustus Voelcker, University College; Arthur William Ward, Woodhouse-grove School and Wesley College; James Cecil Witton, B.Sc., private tuition.

Second Division.—Benjamin William Adams, University and Cheshunt College; Sidney William Bowser, University and Regent's Park Colleges; Joseph Browne, Stonyhurst College; Thomas Brownson, Owens College; John Burnett, private study; Thomas Capsey, Lancashire Independent and Owens Colleges; Archibald Cass, private tuition; James Thomas Christie, King's College, London, and Exeter College, Oxford; Edward Ernest Cunningham, non-collegiate, Cambridge; Arthur David Davies, Congreg. S., Lewisham, and Univ. Coll.; Edmund Ashley Durham, private study; Edward Etherington, Stonyhurst College; William Gross, Richard Edward Howchin, and William Henry Iago, private study; Joseph John Talbot Lamb, Catholic University College, Kensington; John Edward Lucas, Spring Hill College; John David McClure, Owens College and private study and tuition; Thomas Stenner Macey, Western College, Plymouth; James McGowan, private study; William Henry Miles, Borough-road College; Francis James Morriah, Cheshunt College and private study; Vaniah Odom and Thomas Rayson, private study; James Perram Scrutton, University College; Edward David de Stern, private tuition; William Tatlock, private study; John Taylor, private study and Didsbury College; Walter George Toope and Robert Wild, private study; and John Frederic William, private tuition.

We observe that the old firm of Jonas Brook and Brothers, manufacturers of sewing-cotton, have obtained the highest award which can be secured in their class—viz., a gold medal—at the Paris Exhibition.

Epitome of News.

The Queen and Princess Beatrice returned to Balmoral Castle on Friday, after spending three nights in "the Hut" at Glassault Sheil. On Sunday forenoon the Rev. W. W. Tulloch, of Edinburgh, son of Principal Tulloch, of St. Andrew's, conducted Divine service in the Castle, in the presence of Her Majesty and the members of the Court. Her Majesty is expected to leave Balmoral for the South on the 22nd inst. For the last ten days the weather on Deeside has been exceedingly disagreeable. Snow and sleet have fallen daily. Snow fell nearly all day on Sunday.

The Marquis of Lorne, the new Governor-General of Canada, and the Princess Louise, are to leave London to-night by special train from St. Pancras, station in company with the Duke of Connaught and Prince Leopold, and are expected in Liverpool early to-morrow morning. During the day the Marquis and Marchioness will receive an address from the Mayor of Liverpool, and subsequently will embark on board the Allan Line steamer Sarmatian, bound for Halifax.

The Black Prince, Captain the Duke of Edinburgh, left Gibraltar on the 1st inst. for Halifax.

The Prince of Wales completed his thirty-seventh year on Saturday. The event was celebrated with the usual rejoicings. At Sandringham His Royal Highness entertained Prince Leopold, the Princess Louise, and the Marquis of Lorne, and a dinner was given to 170 labourers on the Prince's estate.

The Prince of Wales has placed two stained-glass windows in Sandringham Church—one in memory of the late rector, Mr. Onslow, the subject being "Christ stilling the tempest"; and the other, representing "David slaying Goliath," in memory of the Prince's late equerry, Colonel Grey.

The Prime Minister, pending some necessary repairs at his official residence in Downing-street, is staying while in town at Mr. Montagu Corry's house in South Audley-street.

Mr. Smith and Colonel Stanley, the two roving Cabinet Ministers, reached Alexandria on Thursday. After viewing the harbour they proceeded to Malta on their homeward journey, and arrived there on Monday.

It is stated that the late Cardinal Cullen held an immense sum of money in trust for charitable purposes at his death. His Eminence was personally worth only about 1,000*l*.

It is denied on authority that Lord Hartington has accepted an invitation to stand for North-east Lancashire.

The death is announced at the age of seventy-eight of Mr. William Callcott, the well-known musician and composer.

The contents of Gadshill House, near Rochester, the residence of the late Charles Dickens, and lately of his eldest son, were brought to the auctioneer's hammer on Wednesday morning. The sale attracted a good deal of interest, as several articles which belonged to the late celebrated novelist were included in it. It is stated that the house itself is also to be disposed of.

Lord Justice Christian, who previously to his elevation to the Court of Appeal in Dublin was a puisne judge in the Irish Court of Common Pleas, has resigned his position, consequent upon an increasing infirmity of deafness. He has been chiefly known through embittered controversies with his brethren of the Bench.

Writing to Mr. Lewis Appleton, Bristol, with reference to the peace demonstration in that city, Lord Derby says:—"I cordially sympathise with the object you have in view—the termination of the Afghan difficulty without war—but it seems to me impossible to form any judgment as to the conduct of the Government without more knowledge than we at present possess of the negotiations which have taken place."

Lord Northbrook was present on Monday night at a banquet to the ex-Mayor of Winchester, and, in reply to the toast of "The Houses of Parliament," referred to the Guildhall speech of Lord Beaconsfield, expressing his opinion that our present frontier was unassailable, and that to make any further advance into Afghanistan would be unwise.

There have been serious disasters to shipping on the north and east coasts during the gale of Friday night and Sunday. Many fishing boats have also arrived at Yarmouth greatly damaged, and quantities of herring nets, valued at hundreds of pounds, have been lost.

On Monday evening Mr. Gladstone addressed a meeting held in support of the Buckley Institute and Reading Room, at Buckley, near Mold. The subject of the address was the improvement of the condition of the working classes. The right hon. gentleman, speaking of trade unions, said that they represented, in the main, the same honourable desire for self-support and independence as was to be traced in friendly societies. He regarded it as essential to their full utility that those who entered into such combinations should absolutely respect the liberty of those who had no wish to join them, and further that they should—although it was a difficult lesson for them to learn—adopt large and liberal principles in regard to all the points that touched them in the exercise of their professions. Upon such questions as the employment of women and young persons, piecework, &c., he recommended them to get rid of narrow and selfish views. It was not, in his judgment, right to place artificial restrictions, by the force of combinations, upon the

labour of unmarried women. Mr. Gladstone also spoke upon a variety of social topics.

On Saturday was issued the official report of the Commissioners appointed by the Board of Trade to inquire into the loss of the Princess Alice. The Court finds the cause of the casualty to have been a breach of Rule 29 of the Thames Conservancy Regulations by the Princess Alice not porting her helm when she came end on the Bywell Castle, a vessel coming in the opposite direction. Recommendations are made with respect to the navigation of the river as precautions against the recurrence of similar disasters. All parties should pay their own costs.

At a dinner given on Saturday evening to the retiring Mayor of Birmingham, Mr. Chamberlain, M.P., responded as one of the borough members. He said there were persons who proposed a radical change in the traditional policy of this country in connection with its Indian Empire, and they had so far given effect to their views that at this moment they had brought us to the brink of war, from which he defied any reasonable man to anticipate the possibility of honour, but from which we might possibly derive dishonour and humiliation. Nearly forty years ago we invaded Afghanistan, we dethroned its acknowledged ruler, and placed a puppet upon the throne. It was not to be wondered at that Shere Ali should hold himself aloof from us in sulky irritation, and decline to receive an armed mission. It was the duty of every Englishman to protest against the carrying out of such a policy further.

Nearly one-half of the mills in the Ashton-under-Lyne cotton district have been stopped, in consequence of the depression of trade, and many of them are only running short time. A large number of persons are out of employment.

The Chinese Minister has requested Lord Salisbury to present to the subscribers of the China Famine Fund the grateful acknowledgment of the Chinese Government for the generous alacrity with which, on hearing of the fearful calamity which had befallen the northern provinces of China, they hastened to the assistance of the suffering population. Coming from Englishmen residing in all parts of the world, proceeds the letter, this spontaneous act of generosity made a deep impression on the Government and people of China, which cannot but have the effect of more closely cementing the friendly relations which now so happily exist between China and the Government and the people of this country. The total amount of the fund acknowledged by Sir Rutherford Alcock's committee is 32,278*l*.

The Government, through the Secretary for India, have informed the East Indian Railway Company of their intention to purchase the line of the company running from Calcutta to Delhi, with various branches, the total length being rather more than 1,500 miles. A meeting of the proprietors of the line has been called for the 19th inst., in London, to consider this communication. The dividend paid by the company has averaged 6 per cent. for some years.

On Thursday, Michael Ahearne, the last of the Fenian prisoners confined in Great Britain, was released from Milbank Prison in consequence of representations made to the Home Secretary by Mr. O'Connor Power, M.P., Mr. Butt, M.P., and Mr. O'Shaughnessy, M.P. He had served eleven years in penal servitude.

The French Chamber of Deputies was a scene of great disorder and tumult on Thursday evening. The question before the House was the quashing of the election of M. de Cassagnac, a fire-eating Bonapartist, who obtained his seat by illegal means. M. de Cassagnac seized the opportunity to pour a flood of ribald abuse upon the Republic and its supporters, and his scandalous libels naturally caused much irritation. Eventually he was unseated by an overwhelming majority, but the ex-deputy assured the Chamber that he would soon be re-elected, and he left the House shouting, "Aurevoir."

M. Gambetta has made a speech to a deputation of provincial workmen which indicates that the Republicans will not much longer consent to the retention of the Chambers at Versailles. M. Gambetta described the Chamber as exiled and Paris as decapitated, but added "fortunately not for ever."

Countess Marie Von Bismarck, only daughter of Prince Bismarck, was married on Wednesday at Berlin to Count Kuno Von Rantzau. The ceremony took place in the grand hall of the Chancellor's official residence, where the late Congress was held. An altar was erected, surrounded by orange and myrtle trees, in the centre of the spacious apartment. The Crown Prince and Crown Princess were present.

According to the *Volks Zeitung*, there are at present in prison forty-two Social Democratic agitators, including the Deputies Liebknecht and Vahlteich.

M. James Fazy, who revolutionised Geneva thirty-two years ago, and was virtual Dictator of the Swiss Republic for seventeen years, died on Wednesday, in his eighty-fifth year. The Executive Council have decreed him the honour of a public funeral at the cost of the State.

Absolute denial is telegraphed from St. Petersburg of the statements that have been published concerning the ill state of the Czar's health. Count Schouvaloff, it is reported, will return to London, and on his arrival will be in a position to explain the more immediate views of the Emperor of Russia on the present situation of affairs.

Pisa and Leghorn were visited on Saturday by the King and Queen of Italy, who met with magnificent receptions at both those towns.

Winter is setting in upon the Continent with unusual severity. Falls of snow are announced in all the mountain regions of Europe. The Apennines are thickly covered, and the Swiss passes are blocked up. Vienna was cut off from communication with the world for forty-eight hours by a prodigious fall of snow, which was several feet deep in the streets.

Great efforts are being made to induce the Duke of Cumberland to renounce his pretensions to the Crown of Hanover, previously to his marriage with the Princess Thyra. The Dukedom of Brunswick and upwards of two millions sterling, to be paid down, are still offered by the German Government, and the English Royal Family strongly press upon him the acceptance of these conditions, but it is said the late King of Hanover exacted a solemn pledge from his son never to resign his dynastic claim, and the Duke of Cumberland feels himself bound by that pledge.

A telegram from Rome says that the intention of proposing the nomination of a Papal Nuncio to England has been abandoned. Cardinal Nina is inviting the foreign Powers to accord to the Italian Law of Guarantees an international recognition. The dethroned Italian princes are no longer recognised at the Vatican.

The Pope is stated to have submitted to the College of Cardinals for examination the question of the expediency of Italian Catholics taking part in political elections. Several bishops whose opinion on the subject has been asked are reported to have replied affirmatively.

The understanding arrived at between Austria and the Vatican for the organisation of the Roman Catholic Church in Bosnia and the Herzegovina is to be followed by the proclamation of a Catholic hierarchy for the two provinces.

The Vatican has entrusted to the Algerian Roman Catholic Mission the creation of two stations in Central Africa—one on Lake Tanganyika, the other on Lakes Victoria and Albert Nyanza.

The *Jewish Chronicle* states that hundreds of Jews are leaving Palestine for Russia and other countries, and that the streets of Odessa are full of "Jews from the land of Israel."

Fighting has been renewed in the Transvaal. According to the latest news a British detachment, numbering 500 men, was compelled to fall back before an overwhelming force of Kaffirs, who subsequently made a night attack upon the English, but were beaten off with very heavy loss. Military preparations are being actively carried on by the Colonial Government.

A telegram from Newfoundland brings intelligence that the Fishery Law recently passed by the local Legislature expressly provides that none of its clauses shall affect the rights and privileges granted by treaty to the subjects of any Power in amity with the Queen. This promises to open the way to a settlement of the difficulty with the United States.

Miscellaneous.

The last number of *Light* as a weekly newspaper appeared on Saturday. It reappears as a monthly magazine, the first number of which is published this month.

About 14,000 telephones had been introduced into the United States up to the close of the year 1877, and the manufacturers are receiving orders at the rate of about 1,000 a month.

The *Times* states that over ten miles of wire are now in use in London for the purpose of synchronising clocks, principally in the City, where 108 clocks are kept to time by one standard.

Mr. Prestoe, the Government botanist at Trinidad, has recently discovered the true India-rubber tree growing indigenously in British Guiana. It is expected that this discovery will contribute an important element of wealth to the colony.

The *Academy* states that Sir Thomas Elder, who has already shown so great liberality in promoting the exploration of the unknown regions of Australia, intends shortly to despatch another expedition into the interior, under the command of Mr. Jess Young, who was astronomer to Mr. Ernest Giles's expedition. Mr. Young has been in England for some time past making preparations for his journey, and sailed for New York, en route for Australia, a few days ago.

It is reported that Mr. Norman Lockyer has been able to demonstrate by experiment that the bodies which modern chemists call elements, because they are supposed to be indivisible into other substances, say of water—oxygen and hydrogen—are themselves compounds of some more simple substances.

It is understood that the publishing business of Messrs. Daldy, Isbister, and Co. will be conducted in the future as a joint-stock company, under the name of Messrs. Wm. Isbister and Co. (Limited). The new firm have acquired possession of the very valuable copyrights of *Good Words* and the *Sunday Magazine*.

Messrs. Perry and Co., Holborn Viaduct, have just issued a sixpenny illustrated magazine entitled *Time and its Keepers* which is intended to supply popular information on time, dials, clocks, watches, &c. The first number certainly contains matter which is both interesting and useful to the general reader as well as to those engaged in the manufacture of time indicators.

A telegram from Quebec states that after long study and many experiments Professor Bell has made an important discovery in connection with the telephone. It is well known that the telephone has been a comparative failure in England on account of the fatal induction generated by the contiguity of other wires. Professor Bell has discovered a simple and efficacious means whereby not only is induction prevented, but the clearness and force of the telephonic vocalisation greatly increased, and he says that practical demonstration of the importance of the discovery will be given in London as soon as the necessary preliminaries are complete.

Of the series of books for popular reading which Messrs. Strahan advertise, the following are nearly ready:—"The Flower of the Sky," by R. A. Proctor (Scientific section); "The Girls of the Square," by Mrs. Robert O'Reilly; "Marquise and Rosette," by the Baroness Martineau de Chesney; "Roughing it in Van Diemen's Land," by Edward Howe; "The Romance of a Farmyard," by Beata Francis (Young Folks section); "Work among Working Men," by Ellice Hopkins; "The Story of Ten Thousand Homes," by Mrs. Robert O'Reilly; "Dora's Boy," by Mrs. Ellen Rose; "James Duke the Costermonger," by William Gilbert (Social and Domestic section); "Life by the Fells and the Fjords," by Bjornsterne Bjornson (Travels section); "An Apology for the Nerves and other Apologies," by Matthew Browne (Belles Lettres section); and "The Shadow of the Sword," by Robert Buchanan (Story section).

CAMBRIDGE UNIVERSITY.—An important election took place at Cambridge University on Thursday, namely, the appointment of eight members to serve on the Council of the Senate. Unusual interest was manifested in the election, consequent upon the proposed revision of the University statutes—a work not yet completed. Some days previous to the poll rival lists of candidates were circulated by the Liberal and Tory parties in the University, and great exertions were made by both sides. In the result, the Liberals secured the return of six out of their eight nominees. A very similar issue occurred at the recent election of a council at Oxford, and it is thus shown that Toryism no longer possesses a majority of the resident staff of either University, though it can still override the intellect of each at Parliamentary contests by bringing up its bigoted votaries from their secluded parsonages.

THE CITY OF GLASGOW BANK.—The whole of the City of Glasgow Bank directors, with the exception of Mr. Stewart, are still in prison. The agents of the directors have unsuccessfully applied to the Procurator-Fiscal for access to the books and papers of the bank. It is thought that if the largest depositors can be induced to abate some 25 per cent. of their claims, the winding-up will not present much difficulty. It is expected that the circulars to the shareholders from the liquidators, making the first call of 500*l.* per share, will be issued at once. The subscriptions in Glasgow for the relief of the unfortunate shareholders amount to over 100,000*l.*, that in Edinburgh to 30,000*l.*, in Dundee (first list), to 3,600*l.* It is reported that two of the shareholders of the City of Glasgow Bank have lost their reason, owing to the losses sustained by them in the failure of the bank, and are now confined in a lunatic asylum, while several others connected with the bank have been completely prostrated by illness induced by the effects of the calamity. It is stated that the Queen had a narrow escape of becoming a shareholder in the bank, not in her private, but in a quasi-public capacity. A lady died recently, leaving no ascertainable heirs, and her property, consisting of shares in the unfortunate bank, passed to the Queen as *ultima heres*. Had this happened a few days earlier her Majesty would have been proprietor of the shares at the time of the collapse.

THE PEOPLE'S VOTE IN 1874.—Considerable misrepresentation is prevalent respecting the votes accorded at the last general election. Conservatives, having secured a majority of members in the House of Commons, claim that the present Government represents the voice of the people. In this circumstance it is well that the actual facts should be once more recorded. The numbers were as follow:—

	Liberals.	Conservatives.	Liberal Majority.
Votes cast for successful candidates	800,611	770,894	29,717
Votes cast for unsuccessful candidates	584,086	309,141	274,945
Total	1,384,697	1,080,035	304,662

Thus, of the whole electoral strength of the United Kingdom, Liberal principles received a majority of 304,662 votes over those recorded in favour of whatever the word "Conservatism" is supposed to mean. It may be well to keep this fact in view when blatant Tory orators—as is their wont—boast that the present governmental "imposture" exists by the votes of the vast majority of the people. We may say that particulars on this point were recently sought of us by a gentleman who, upon obtaining them, made them the text of a very useful letter to one of our London contemporaries, but our correspondent, like many others, had not the graciousness to acknowledge the sources of his information.—*Financial Reformer*.

THE AFGHAN QUESTION.—A meeting, at which about 4,000 persons were present, was held on Thursday night at Colston Hall, Bristol, to urge Her Majesty's Government to use strenuous efforts to avert the threatened war with Afghanistan. Elisha

S. Robinson, Esq., occupied the chair. Letters approving the object of the meeting were received from the Duke of Westminster, Earl Grey, Lord Lawrence, the Marquis of Bath, the Earl of Cork, Lord Camoys, Lord Shaftesbury, Lord Wolverton, Lord Aberdare, Lord Hatherley, the Bishops of Manchester, Exeter, Hereford, and Bath and Wells, and twenty-seven members of Parliament, including Mr. Morley, Sir Henry James, Professor Fawcett, Colonel Kingscote, Sir Thomas Bayley, Mr. Mundella, Mr. Chamberlain, Sir Wilfrid Lawson, and Mr. Jacob Bright. Mr. Massey, member for Tiverton, wrote that the projected invasion of Afghanistan is an unprovoked aggression on a harmless State, and a wanton departure from the policy which the ablest and most experienced Indian administrators have hitherto pursued. The war, whatever its results in a military point of view, will be ruinous to the finances of India, and fraught with danger to our Indian Empire. Mr. Morley wrote:—"There is a mystery about the withholding of the papers which is most suspicious. I quite agree with the opinion that has been expressed, but there is something utterly mean and entirely at variance with the English notion of fair play that we should propose to kill in cold blood Afghans, because a great Power threatens us, or is supposed to threaten us, and this, too, a Power with which we have just signed a treaty that by affirmation of its authors secures us peace with honour." The first resolution was proposed by Mr. Christopher Thomas, chairman of the Bristol Liberal Association, and seconded by the Rev. Richard Glover, Baptist minister. It was as follows:—

That the interests and honour of England require her to pursue a policy of peace, that in the judgment of this meeting the circumstances of the present dispute with Afghanistan do not justify a departure therefrom, and this meeting therefore urges on Her Majesty's Government the adoption of such measures as may tend to secure a peaceful solution of the present difficulty.

The resolution was supported by Mr. H. Richard, M.P., in an eloquent speech which excited much applause. Other resolutions were proposed, to one of which an amendment was moved by some one who called himself a working man, but it was impatiently listened to, and all the resolutions were carried by overwhelming majorities. An organised attempt was made to disturb the meeting, large placards having been posted urging Conservatives to attend and support an amendment in favour of Lord Beaconsfield and the Government. Out of the four thousand present a few score were opposed to the speakers, whose voices they tried to drown; but the device failed. They were ejected, and the meeting, which was marked by considerable enthusiasm, was carried through successfully.

Gleanings.

In the parlour of a public-house in Fleet-street, there used to be written over the chimney piece the following notice: "Gentlemen learning to spell are requested to use yesterday's papers."

A Boston young man married against the wishes of his parents, and, in telling a friend how to break the news to them, said—"Tell them first that I am dead, and gently work up to the climax."

A clever *mot* of Gounod is told, *apropos* of a lady who begged to be allowed to go to a rehearsal of his new opera, *Polyeucte*. "Come and dine with us, my dear madame," said the composer. "We will be delighted to see you; only don't go into the kitchen before you come to the dining-room."

A South African chief, named Khami, has issued a vigorous protest against the introduction of intoxicants among his people by Europeans. "You act," he says, "in direct opposition to my wishes. I try to teach my people better things, and to raise them out of the mire; but how can I possibly be successful when they see you white men, who have had God's Word for so many years, doing those things which are wrong?"

An Ohio genius recently exhibited at Columbia, Pa., an iron man who walks by steam. The iron man walks on a circle of boards, about seven feet in diameter, and is moved by two little engines in his chest, to which steam is communicated from a boiler by pipes through his hands and arms. In his mouth is a tin tube through which the exhaust steam escapes.

Madame asked her husband for a new outfit. "My darling," he replied, "that would make the third in two months, and times are so hard that—" "You kill me!" exclaimed the lady, bursting into tears, "and my funeral expenses will cost you more than a new dress." "Ah, but I should have to bury you only once," was the comforting rejoinder.

Said an elderly lady remarkable for her bluntness and asperity to an eminent Q.C., renowned for his atrabilious sarcasm, "What do you think of my daughter to-night, Mr. Z? Don't you think she looks well?" "Really, Lady X., I am not competent to pronounce an opinion. I do not profess to be a judge of painting. But I have no doubt she is angelic." "Well, and pray Mr. Z., did you ever see an angel that was not painted?"

Barnum's portrait is painted on a part of his cages. When his show was in Hartford the other day, an honest-minded chap was looking about the camp as the workmen were packing up. Seeing Barnum's full face on the side of the cage of the stuffed hippopotamus, he asked the man in charge if Barnum was in there. "Yes," was the reply, and the door was partly opened. The stranger

peeped in, and exclaimed, "Oh, la! Is that him? He is fatter than I supposed, and is of darker colour." The door was shut suddenly.

THE RETORT UNCOURTEOUS.—"Suppose," said a lawyer to a witness he was trying to badger recently, "suppose I should tell you that I could bring a dozen men of your town to this courtroom who would say they would not believe you on oath, what would you say?" And calmly the witness made reply: "I would say you lied." A gentle smile diffused itself all over the courtroom, and the unruffled witness stepped down.

SENSELESS SENSATIONALISM.—The passion for astounding feats of pedestrianism has, we think, overstepped all bounds and become senseless in the exhibition with which the public appetite for sensationalism is regaled at the Agricultural Hall. The emulation would seem to be to exhaust the vital as well as the muscular powers most completely. In the progress of such a competitive struggle for the highest reach of folly science can have no interest, and the spirit of manliness neither sympathy nor concern.—*The Lancet.*

IRISH BLARNEY.—The scene could be laid nowhere but in Ireland, and the hero, even in Ireland, could be nobody but a cabman. The fare for two people right across the city from one end to the other is fixed, with admirable simplicity, by the authorities at sixpence before ten p.m. and at a shilling after it. Two gentlemen accordingly at three a.m. of a winter's morning drive through the town, and tender Paddy his legal fare of one shilling. He looks at the coin with mute stolidity. "Well," says the stranger, in amazement, "you're a wonderful man not to grumble." "What would be the use of my grumbling," says Paddy, brightening up knowingly, "when I see the other shilling shining in your honest face?"—*Mayfair.*

AN ANTIQUARY SOLD.—A German paper says a professor and antiquarian recently bought a stone of a countryman in whose wall it was built up. The stone had 1081 on it, and he gave the man forty florins to take the stone out of the wall and bring it to his house. It was duly delivered. "Why," cried the professor in amazement, "what is this? This is not the right stone. On the stone which I bought of you yesterday I read the date 1081, while this bears the very modern date 1801." "Herr Professor must not trouble himself about that small matter," replied the man. "You see, sir, the masons turned the stone upside down when they fitted it in the doorway, because it fitted better that way. You can turn it whichever way you like now it is your own."

AN AMBASSADOR'S SHARP PRACTICE.—A curious anecdote of Count de Morny, the *Fidus Achates* of Napoleon III., is related by Dr. Busch in his recent work on "Prince Bismarck and his People During the War of 1870":—"When Morny was appointed as Minister in the Russian capital, he arrived with a long procession of splendid, elegant carriages, and countless trunks all crammed full of laces, silks, and ladies' toilettes, for which, as a foreign envoy, he had no duty to pay. Every single servant had his own carriage, every secretary and *attaché* at least two, and he himself five or six. Two days after his arrival he sold the whole lot by auction—carriages, lace, fashionable costumes and all! The profits by this transaction were enormous. He had no conscience whatsoever, but he was really a charming person."

A WONDERFUL CAVE.—The *New York Herald* of the 19th ult. contains a sensational account of the discovery of an "immense subterranean palace of stalacta," near the little town of Luray, in Virginia. One vast cave has been called the "imperial chamber," another "the great theatre," and a third "the giant's hall"—the last being eleven acres in extent—and all are described as of "gorgeous splendour." The most remarkable discovery, however, is that of a human skeleton, in a kneeling posture, the knees of which have grown to the stalagmite covering of the floor. Many other vast caverns connected with the place are yet unexplored. Of course the property has already fallen into the hands of people with a keen eye to business, and a graduated scale of charges has been already fixed for admission into each of the "glittering halls."

THE NEW CHINESE MINISTER.—China is asserting herself as the flowery kingdom. She is sending a Minister to us who glories in the name of the Marquis Tseng Chi-tai, and is a poet, not only in his own language but in ours. He has committed Nuttall's Dictionary to memory, and is fond of quoting his own effusions, one of which I give as an interesting specimen of what we may expect to hear from the learned thousandth cousin to the moon who will soon be amongst us—

After passing the black water
See how the ocean red.
Very glad to meet you and
Converse on the captain's bed.

Our own Poet Laureate must look after his laurels, for he is not equal to the task of composing such a stanza as this; and as for Bret Harte, it will be California nowhere if Tseng sings like this.—*Mayfair.*

ROBERT MOFFAT AND THE BOER.—At the house of a rough Boer, where he had begged a night's lodging, the good frau asked him to preach. Moffat, knowing that over a hundred Hottentots were employed in the service of the Boer, was disappointed to find only his host and hostess and five children as his congregation. "May not your servants come in?" he asked the Boer, modestly. "Eh?" roared the Boer. "Hottentots! Are you come to preach to Hottentots! Go to the mountains, and preach

to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!" Moffat calmly proceeded to give out his text: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." It made no apparent impression, so he repeated it. "Hold on!" cried the Boer, hastily rising from his seat. "I'll have no more of that. I'll bring you all the Hottentots in the place." And so he did, the barn was full; the people heard the Word gladly, and at the conclusion of the sermon the Boer, now mollified, asked the young preacher, "Who had hardened his hammer to deal such a blow as that?" and declared that he would never again object to the preaching of the Gospel to Hottentots.—*Heroes of Britain in Peace and War.*

A HINT TO MOTHERS.—In an article headed "Starvation in the Nursery," the *Lancet* calls attention to what it says is a fact established by daily experience: that large numbers of persons occupying decent positions in society systematically starve their children in respect of that article of food which is the most essential to their nutrition. Even to very young and fast-growing children they give cocoa with water, and not always even a suspicion of milk, corn-flour with water just clouded with milk, tea, oatmeal, baked flour, all sorts of materials, indeed, as vehicles of milk, but so very lightly laden with it that the term is a sham. The consequence of this misplaced economy is that there are thousands of households in which the children are pale, slight, unwholesome-looking, and, as their parents say in something like a tone of remonstrance, "always delicate." Ignorance, no doubt, is often the cause. The parents do not know that, supposing there were no other reason, their wisest economy is to let their growing young ones have their unstinted fill of milk, even though the dairyman's bill should come to nearly as much as the wine merchant's in the course of the week. But in many (the medical paper is of opinion) the stint is a simple meanness, a pitiful economy in respect of that which, it is supposed, will not be open to the criticism of observant friends.

Births, Marriages, and Deaths.

MARRIAGES.

KIMBER-NICHOLSON.—Nov. 7, at Clapton Park Chapel, by the Rev. J. W. Atkinson, Benjamin Tindall Kimber, of Funtill-road, Tollington Park, to Amelia, daughter of Wilfred Nicholson, of Devonshire House, St. Mark's-square, Hackney.

BOWRON, WRIGHT.—Nov. 7, at Craigs House, Dumfries, by the Rev. G. D. Macgregor, of Paddington Chapel, London (uncle of the bride), assisted by the Rev. William Munro, of Hawick, and the Rev. F. Binns, of Dumfries, William, second son of John Bowron, Esq., Maida-vale, London, to Janet Douglas, eldest daughter of John Wright, Esq., Dumfries.

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HOLLOWAY'S OINTMENT AND PILLS.—Female Complaints.—On the mothers of England devolve much and serious responsibility in securing for their daughters robust health; frequently, alas! thoughtlessly sacrificed by culpable bashfulness at a particular period of life, when all important changes take place in the female constitution, upon the management of which depend future happiness or misery. Holloway's Pills, especially if aided with the Ointment, have the happiest effect in establishing those functions, upon the due performance of which health and even life itself depend. Mother and daughter may safely use these powerful doctored remedies without consulting anyone. Universally adopted as the one grand remedy for female complaints, these Pills never fail, never weaken the system, and always bring about the desired result.

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DEBILITY AND LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. BRERETON, The Grove, Ilkley 29th August, 1878."

"East Luddenham, December 19th, 1870.

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DU BARRY'S FOOD.—"I have derived much benefit from a fortnight's use of your REVALENTA FOOD, in removing an habitual constipation and debility, with which I was troubled for years.—JAMES POWELL, Congleton."

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